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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

BHADRAPADA 1980, AUGUST 1923.

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वैदिक धर्म के अमूल्य ग्रन्थ।

[१] योग-साधन-माला।

(१) संध्योपासना। योग की रीति से संध्या करने की पद्धति। मूल्य १॥) डेढ़ रु०

(२) संध्या का अनुष्ठान। मूल्य ॥) आठ आने

(३) वैदिक-प्राण-विद्या। प्राणायामपूर्वार्ध। मूल्य १) एक रु०

(४) ब्रह्मचर्य। सचित्र। वीर्यरक्षण के उपाय। मूल्य १।) सवा रु०।

[२] उपनिषद्-ग्रन्थ-माला।

(१) "ईश" उपनिषद् की व्याख्या। मूल्य ॥=) चौदह आने।

(२) "केन" उपनिषद् की व्याख्या। मूल्य १।) सवा रु०।

[३] आगम-निबंध-माला।

(१) वैदिक-राज्य-पद्धति। मू०।=) पांच आने

(२) मानवी-आयुष्य। मूल्य ।) चार आने

(३) वैदिक सभ्यता। मूल्य ≡) तीन आने

(४) वैदिक-चिकित्सा-शास्त्र। मूल्य ।) चार आने।

(५) वैदिक स्वराज्य की महिमा। मूल्य ॥) आठ आने।

(६) वैदिक सर्पविद्या। मूल्य ॥) आठ आने

(७) मृत्यु को दूर करने का उपाय। मूल्य ॥) आठ आने।

(८) वेद में चरखा। मूल्य ॥) आठ आने

(९) शिवसंकल्प का विजय। मूल्य ॥) बारह आने।

(१०) वैदिक धर्म की विशेषता। मूल्य ॥) आठ आने।

[४] स्वयं-शिक्षक-माला।

(१) वेद का स्वयं शिक्षक। प्रथम भाग। मूल्य १॥) डेढ रु०।

(२) वेद का स्वयंशिक्षक। द्वितीय भाग मूल्य १॥) डेढ रु०।

[५] देवता-परिचय-ग्रन्थ-माला।

(१) रुद्रदेवता का परिचय। मू०॥) आठआने

(२) ऋग्वेद में रुद्र देवता। मू०॥=) दसआने

(३) ३३देवताओंका विचार मू०≡) तीनआने

(४) देवता-विचार। मूल्य ≡) तीन आने।

[६] धर्म-शिक्षा के ग्रन्थ।

(१) बालकों की धर्म-शिक्षा। प्रथम भाग मूल्य =) एक आना।

(२) बालकों की धर्म-शिक्षा। द्वितीय भाग मूल्य =) दो आने।

(३) वैदिक-पाठ-माला प्रथम पुस्तक। ≡) तीन आने।

[७] यजुर्वेद का स्वाध्याय।

(१ यजु०अ० ३०। नरमेध मू० १) एक रु०

(२) यजु०अ० ३२। एक ईश्वर उपासना। मूल्य ॥) आठ आने।

(३) यजु० अ० ३६। शांति का उपाय। मूल्य ॥) आठ आने।

[८] ब्राह्मण-बोध-माला।

(१) शतपथब्राह्मामृत। मूल्य ।) चार आने

[७] वैदिक धर्म।

यह सचित्र मासिक पत्र वैदिक धर्म के तत्व ज्ञान का विचार और प्रचार कर रहा है। योग साधन विषयक लेख भी सब को करने योग्य सुगम रीति के साथ इसमें प्रसिद्ध होते हैं। वार्षिक मूल्य ३॥) साढ़े तीन रु० है। शीघ्र मगवाइये।

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THE VEDIC MAGAZINE

सवषोमव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

VOL. XXI No. 3. | BHADRAPAD 1980, AUG. 1923. | WHOLE No. 178 NEW SERIES No. 38.

Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

Glossary.

देवता—DEITIES.

इन्द्राग्नी – Blasting operations.

आपः—Water-power.

मरुतः—Wind-power.

अग्नामरुतौ—Hot blast, Reducing operations.

अग्नीषोमौ—Cristalization, liquifying.

मित्रावरुणौ—Electrical science.

अश्विनौ Magnetism.

द्यावापृथिवी—Terestrial.

प्रजापति—Creative.

सोम—Juice, Dilution.

ब्रह्मा—Intellect, experience.

पवमानसोमौ—Currents, Blowing wind and flowing water.

अग्नि—Heating.

आतप—Drying with sun's rays.

इन्द्र—Breaking, Boring.

देव, दिव्य, आदित्य,—Celestial, Meteoric.

दैत्य, भौम, और्व– Terestrial, Volcanic.

अदिति—Celestial Globe.

दिति—Terestrial Globe.

सदसस्पति — President, Principal, chairman.

अनुमति—Vice-president, principal or Chairman.

छन्द ऋषि—Professor, Author.

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सदस्य, सभ्य,—Member of an institution.

MECHANICS. यन्त्र.

दण्ड—Lever. **कर, कण्टक**—Fulcrum. **यष्टि**—Handle. **चक्र.**—Pulley. **यष्टिल**—Having a handle. **प्रहार** Stroke. **दन्त**—Toothed. **सूची**—Needle, Poker. **अष्टली**—Augur. **सरणि**—Inclined plane. **कीलक**—Wedge. **भ्रम**—Screw, Lathe, Turning. **कील**—Nail, Rivet. **सूत्र**—Belt, **भ्रमसूत्र**—Thread of a Screw. **कीली**—Key, Valve-handle. **क्षेप.**—Litch. **प्रसरण**—Expansion. **आकुंचन**—Contraction. **शक्ति**—Force. **प्रसरणशील**—Elastic. **संकोच विकासात्मक। सावित्री**—Active force. **माया,**—Latent force, Potential energy. **कार्य, उत्पादन**—Work. **कर्म**—Out-turn. **प्रपात**—Proper use. **ब्रह्म**—Previous experience. **विश्वकर्मा**—All round man. **ब्राह्मण, ब्रह्मज्ञ**—Experienced person. **वृत्त**—Circular. **ब्रह्मणस्पति बृहस्पति**—Versed in Experimental Sciences. **वृत्तचिति, शंकु**—Cylinder. **प्रसरण, सर्प**—Sliding, expanding. **पुटभेद**—Joining of Vertical and Horizontal axles, wheels, &c., **तन्त्र**—Physical power. **यन्त्र**—Mechanical contrivance. **मन्त्र**—Power producing agent or process. **प्रदक्षिण**—Right handed. **अप्रदक्षिण. संहार**—Left handed. **वामावर्त. सृष्टितः, सृष्टयावर्त, संचार**—Driving (a screw). **संहार**—Taking out (a screw). **पुरुष**—Bolt. **युवती**—Nut. **आवरण**—Washer. **लोह**—Tenacious.

MATHEMATICS गणित.

धनीकृत, एकीकृ, युक्त—Addition **पिंड, ऐक्य,**—sum.

अरहृ, विहीन,—Subtraction **शेष**—Difference, balance.

युग, युग् गुण, ताड्—Multiplication **फलं**—Multiplication sum.

अंश, भाग, घ्न, दल,—Division **भाग**—Quotient.

शेष, सार—Balance.

बीज गणित—Mathematics dealing with signs of unknown value.

अक्षर बीज—Algebra (in which letters are used as signs.)

आकृति बीज—Geometry (in which figures are used as signs.)

(संख्या) कोन—The angle contained in (संख्या) portion of the circle. **त्रिकोण** 120°, **चतुष्कोण**—90° and so on.

वृत्त, वलय—A circle circumference, **व्यास**—Diameter, Axis.

माला—Aneclipse—**समवृत्त** Having the same circumference.

अस्त्रास्त—A projectile, a parabola.

कुमुद वलय माला—A figure contained by a half circle and half eclipse on the Major Axis.

मुकुल—मालावलय—A figure contained by a half circle and half eclipse on the Minor Axis.

खण्ड—Portion **त्रिखण्ड**—a third portion and so on.

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(संख्या) अस्त्र—(संख्या) sided figure त्र्यस्त्र—triangle, चतुरस्त्र—quadrilateral and so on. A figure contained by lines thrown from so many points.

रुद्र—Height, Verticle line, Abcissa, Time.

विष्णु—Length, Horizontal line, ordinates, space. East-West.

ब्रह्मा—Breadth, Horizontal line, co-ordinate, North-South.

शिल्पशास्त्र - ENGINEERING.

सूत्रधार, शिल्पज्ञ, स्थपति—Engineer, Surveyor.

द्रष्टा—Telescope, नृहस्त—Hand (like pocket two feet) साधन. Protractor.

मौंज, रज्जु—Rope (like tape) कार्पासक. Cotton string, अवलंब. Plumb.

काष्ट—Set-square, सृष्ट — Straight edge, compass. विलेख्य—Plan.

आलेख्य—Isometric view. विमान—Model to scale, scale.

दैवज्ञ, सूत्रग्राही—Estimator, Assistant Engineer ऋतु. Mechanic.

विधिज्ञ—Sub overseer, Maistry. तक्षक Cutter, carpenter तक्षा क्षत्ता.

वर्धकी-कारी—Builder, mason, पौर, कारु. Artizan नृकर—Coolie दास.

आय—Length, व्यय—Breadth, उदय Height. न्यास, विस्तार Area.

कर—Thickness of wall. मान—Measure, proportion.

चतुःशाल — Quadrangle. वाजिशाला, मदुरा—Stable.

कर्मशाला, शिल्पशाला—Workshop. अग्निशाला, अग्निकर्म—Fire place, kiln.

दभ्र, महानस—Cooking shed, धूसदा Chimney, चुल्ली. Fire place.

प्रपा—Water Room, मठ Hostel, गंजा Ale house, मंडप Hall.

उपकार्य—Charitable. कर्मार. Blacksmith. अयस्ताप—Ironsmith.

अनुक्षता—Assistant carpenter, Joiner सारिणी—Formula सूत्र, कल्प—Prescription, Specification.

Tests for metal (१) अंग, (२) रूप (३) जाति (४) नेत्र (५) अरिष्ट, (६) ध्वनि (७) मान.

अंग—Sectional examination रूप colour जाति—Trade mark, नेत्र stamp of quality.

अरिष्ट—Stamp of defect, ध्वनि—Sound. मान—Standard sections.

TOOLS.

इमदंत, कुद्दाल—Pick, गोश्रृंग, खनित्र—Pick axe, भरण—Phawara, आधान, पेटिका—Basket, परशु—Axe, सूची-(सामता)—Grimlet, अष्टली Augur, वेधन—Jumping bar, कर्तन—Saw, मर्दन, कुट्टन—Pounding, उलूखल—Mortar, मुसल—Pestle, यष्टिल—Having a handle यष्टि—Handle, दण्ड, ऋजुलोह—Bar, इमपाद—Rammer, स्थपिका (करणि)—Trowel टंक—Chisel, धमनी—Bellows, गुरु—Heavy, शस्त्र—Instrument.

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COMMERCE, वाणिज्य.

वृद्धि—Interest, **आधि**—Contract, bond, **करण**—Deed, bond, **उदय**—Discount, **वैयावृत्ति (उधार)**—on loan, not cash, **अनुशय**—Time, period, **एकमुख**—monopoly, license, **वैदेहक**—Foreigner, stranger, **भोग**—use, enjoyment, **उपवास**—Neighbourhood, **साक्षी**—Witness, **उपद्रष्टा**—Eye witness, **शुचि**—Respectable, Trustworthy, **अशुचि**—Untrustworthy. Ficle, **निक्षेप** Trust, **निधि**,—Deposit, **भोगवेतनं**—Interest, Payment for enjoyment, **संभूय**—Co-operation, joint, united, company, **अनुशय**—Days of grace **स्वकरण**—Right established by proof.

कृषिशास्त्र, BIOLOGY,

काल—Time, **द्रव्य**-Matter, **गुण**-Quality **देश**—space, **द्रव्य**--Material, **ज्ञान**—intellect, **क्रिया**—Power of acting, **अस्रोत**—Inanimate, **उत्स्रोत**-Flora, Plant life **तिर्यक्स्रोत**—Fauna, Animal life, **अर्वाक्स्रोत**—Human life. **त्वक्सार**—Scaly, **वीरुध**-Endogenous, **द्रुम**—Exogenous, **वनस्पति**—Herbs, **ओषधि**—Annuals, **लता**—Creeper, **वृक्ष**--Tree, **चषक**—Cup, **प्रसाधनी**—Spoon, **कौषेय**——Silk, **कार्पासक**—Cotton, **लोमज**—Woolly, **वार्क्ष्य**—Barky.

N. B.--Botanical names etc. have been given in my article on the study of botany. Zoological terms will be given in a similar article on 'Uses of Zoology' hereafter.

जलशास्त्र HYDRAULICS.

नदीमातृक (देश)—Irrigated, canal-fed, **देवमातृक (देश)**. Dry, Rain-fed.

प्रपात—Fall. **धरण, बंधन**, Dam **स्रोतः** canal **सेतु**. Bund.

संसेचन—Irrigation, **संहरण** Drainage **स्तंभन**—Bunding.

ऋत-शारद-Kharif **अमृत-हैमंत**—Rabi **सत्य-वासंत**-Hot weather.

कपाट—Revolving gate, **अरर**—Sliding gate.

ऊर्ध्वगाती—Vertical sliding. **कुक्षपाती** Side sliding.

चक्र, जलयंत्र—Persian wheel **जलस्तंभन** Water mill, Water power.

पर्वतालिंगित, शूर्पाकार—Good tank site. **अनूप**—Marshy.

Water mills (१) **शिरः स्पर्शी, उरःस्पर्शी, पदस्पर्शी, मंथन,-जलयंत्र.**

शिरःस्पर्शी—Over shot. **पदस्पर्शी**—Under shot.

उरःस्पर्शी—Flowing, Front **मंथन**—Revolving, churning.

खनिशास्त्र MINING.

ताम्र—Copper, **अयः** Steel, **रजत** silver, **सुवर्ण, हिरण्य**—Gold. **कांतलोह**—Wrought Iron. **अयस्कांत**—Magnet **शीस**—Lead, **त्रपु**—Tin, **लोह**—**वैकृत** Iron. **नीललोह**—Manganese **पारद, रस**—Mercury.

रक्तलोह--Antimony--**धवललोह**-cobalt, Nickel. **पितल**—Brass.

कांस्य—Bellmetal, **वर्त**— German silver (**सोनपितल**). **गंधक**—Yellow sulphur.

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हरिताल (हरताल)--Yellow oppiment मनःशिला (मनशिल)--Red Arsenic. (गेरु) गैरिक - Red (ochre.) अंजन, स्रोतोंजन-(सुरमा) Antimony sulphide (हिरकस) कासीस—Iron Sulphate. हिंगूल-(हिंगूल)--Mercury sulphate or oxide.

अभ्रक—Mica. तुत्थांजन (मोरचूल) copper sulphate सिंधूर--Red lead. रसांजन (कात)—catechu, कुसुमांजन (जस्ताचेफूल) zinc sulpate or oxide. यवक्षार — Potassium nitrate or सौगंधक. Red sulphur.

सर्जिकाक्षार--chlorates पलाशक्षार, पीता Yellow ochre. प्रतीवाप--Extract. माषक्षार--Sulphates, तिलक्षार--carbonates, पीलुक्षार--Phosphates=क्षोरक्षार,।

रथशास्त्र--ROADS.

रथ- Cart, सुरथ-Light cart. रथतर-Tonga, रथतम—Carriage.

चन्द्ररथ—Victoria, चित्ररथ--Omnibus सुचक्ररथ--Dog cart.

अयनं--Path. वर्त्म-Lane अध्व—Way पंथा, वीथी—Road रथ्या—Street.

पद्या, पदवी एकपदी—Foot path. सृतिः, सरणि Slope incline. Approaches. जंघापथ—Mountain pass.

सत्पथ—Paved Road, विपथ--Bad Road, कापथ--Metalled Road.

घंटापथ--Ghaut Road. अंतःपथ—Tunnell, Under bridge.

अट्टहास—Court, सेतु—Bridge. कर्करित Metalled, gravelled.

प्रांतर—Deserted Road. चतुश्चक्र—Four wheeled.

द्विचक्र—Two wheeled बहुचक्र-Boggie.

स्थलपथ—communication by land, कूलपथ—canal communication.

वारिपथ—communication by water. नदीपथ—River communication.

नौकाशास्त्र—SHIPBUILDING.

तरी—Raft, नौ--Boat. नौका—Ship. दण्डक्षेपणी—Pole.

अरित्र, केनिपातन -Bar, कर्ण—Helm कर्णधार—Helmsman.

फलयान—Floating on fruites चर्मयान—Floating on leather bags. पशुयान--Floating on back of beasts.

घटीयान—Floating on pots. द्रोणीयन--small boat. नौ—Sail bearing boat.

आतापि, वातापि—Kite, sail. शृंग—Mast. (संख्या) शृंग—Bearing (संख्या) masts.

चक्र—Wheel propeller. भ्रम—Screw Propeller. मंदिर—cabin.

गृह—Furnished cabin. मंथर—Rolling. परिणाह. Length.

तंतु—Thread, सूत्र 9 तंतु—String गुण 9 strings सूत्र पाश—9 गुण. Lead string.

रश्मि—9 पाश Reigns रज्जु—Rope or 6 to 8 रश्मि. लक्षण. Difference.

तर,—Freight. पूर्णभांड Loaded, रिक्तभांड—Empty भांड—cavity.

पण—Duty (customs) उत्थत—Depth, सांयात्रिक।—Passenger.

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क्षुद्रा—small, **मध्यमा**—middlesized, **भीमा**—large, Destroyer, **चपला**—Light, **पटला**—Heavy. **अभया**—Dreadnought, **दीर्घा**—Long. **पत्रपुटा**—clad, Plated, **गर्भरा**—Having, cabins, **अमंथरा**—Non-rolling. **गतवरा**—Fast, **जंघाला, प्लाविनी, धारिनी, वेगिनी, शामिनी, दीर्घका; तरणी, लोला** — Ocean-Rollers, **यांत्रिक**—Captain, Engineer.

BALOONING—विमानशास्त्र.

अप्पतरस्—Water-proof, Water-tight, Airtight.

घृताची, घृतयोनी—A pot in which ghee can be stored, An earthen jar, **सघ्राजा**—Well cleaned, **सुभगा**—Wide mouthed, **उर्वशी**—Very extensive, **मेनका**, Waxcloth, **नौका**--Not, (**ओकस**)-steady Oscillating. **अरित्र**—Bar, Saviour from an enemy, **तडित्**—Electricity, produced by flapping skins, &c., **सौदामिनी**—Electricity produced by friction, **विद्युत्**—Electricity, produced by coagulation, **शतकोटी, मित्रावरुणौ**—Electricity produced by a battery, **अशनि**—Electricity produced by revolving magnet, **ह्लादिनी**—Electricity from a (ह्रद)- storage battery, **वैद्युत्, शातकुम्भ** Electrolytic ; of electricity, **रूपाकर्षण**-Photography, **प्राकृत**—Natural, **परशब्द ग्राहक**—Telephone. **कृतक**—Artificial, **तंत्र**—Physical force, Physics, Physical Science, **तंत्रज्ञ, तांत्रिक** - Versed, in **तंत्र**, **यन्त्र** — Mechanical contrivance. **यांत्रिक यन्त्रज्ञ**, — Versed in **यन्त्र मंत्र**—Process by which latent or potential energy is liberated, **मांत्रिक. मन्त्रज्ञ** versed in **मंत्र** or made active, New power brought into existence, **रहस्य**—Secret, Process, **लिप्त**--coated Covered, Guilt, **विमान, अग्नियान, व्योमयान, खेटयान**। Baloon.

वास्तुशास्त्र, BUILDINGS.

कुड्य—Wattle and doub wall, **मेडूक**—Brick-nogging. **भित्ति**-Wall, **इष्टिका, लोष्ट**-Brick, **सुधा**—White wash, fat lime. **कर्कर**—kunkar, **चूर्ण**-slaked lime. **सैकत**—Mortar, **श्याय**—Cement, **कटी**-Springer, **मेखला, कीलक**—Key stone, Header, **वृत्तखंड**—Arch, Segment. **संकर**—Mixture, joining, fixing, **जालक**—Trellised, **फालक**—Planked, **सुर्मी**—Pipe.

शाला-Lines of Rooms, **आगार**-Quadrangles, **मंदिर** -Storeyed house, **प्रासाद** Many Quadrangles and Many Storeys, **परिमिति**--Boundary, **सेतुचैत्य**—Boundary stone, **सोपान**—Staircase, Flight of Step, **उपान**—Step, **त्रिखंड**—Returned (Staircase), Gnominal, **शंखमंडल**--Conical (stair case). **वल्लीमंडल**—Circular (stair case).

BUILDING MATERIALS.

पाषाण—Igneous rock, Volcanic rock, **दितिज**—Terestrial, **प्रस्तर**—Acqueous. stratified rock, **अदितिज**--Meteroric, **उपला, खंड**--Building Stone, khandkie rubble, **प्रावा**--Boulder, **अश्मा**—Meta (Stone), **कर्कर**-kankar, **हृषद**—Glacial

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ulder, Gravel, लोष्टः--Piece of stone. rick इष्टका--Brick, tile. शिला--Flag, चूर्ण--Lime, सैकत--Sandy, चिक्कण--Artificial sand, Ground stone, पुटमेदचक्र--Mortar mile. खुर--Pestle, संकुट्टण--Milling. Ramming, पत्र--Sheet, पत्रपुटी Laminated, stratified, plated, मेखला--Header stones, गोत्र -- Metal, broken stone, पुरुष-Even all along strong in compression, male, Pivot, Granular, युवती--Tapering, strong in tension, female, notch, laminated. कराल--fine gravel, मुद्गी-Course sand, गुलमाष-Fine Sand, कल्क--Artificial sand, ground stone, कारंदव--Energy, made of कुरुंद.

MASONARY WORK.

पद--Offset, श्रेणी--Layer, course संधि--Joint, bond. कुक्ष--side. शयित--Stretcher, स्थित -- Header Facing. पार्श्वग--Backing.

समसूत्र--At some level, in one line. विटंक--Undressed.

टंकित--Dressed, प्रहत -- Hammered, मर्दित. Polished.

अश्रेणी--Monolithic, सुश्रेणी--coursed. विश्रेणी--Uncoursed.

सैकतचूर्ण--Mortar lime, मृद्--Mud-mortar, आरोहण--Step, मेडूक--Brick nogging. पीठ--Bay, मेखला--Through stone. पाद, मूल, उपपीठ-Foundation. पीठ, अधिष्ठान--Plinth. तल, ताल Floor. कुडागार, दीपालय Nitch. आलय Cup-board in a wall, Recess. अलिंद, देहली Front veranda. अवलिंद Back veranda. गर्भागार Main Room.

CARPENTARY WORK.

पाद--Post. पोतिका, शीर्ष, भरण-Corbel तूल--Beam. कंटक Ridge. पट्टिका Batten. फलक Plank. कर Principals Ridge. संधि Joint. गोपा King-post. धारण Strut. कुम्भी Chair for post. Tennon शल्य, शंकु, अणि, कील Mortice शिखा, दंत, शूल, विद्ध, Post स्थाणु, स्थूण, पाद, जंघा स्तंभ तलिप, कंप। Door द्वार. नाराचपथ Skew way उपद्वार Wicket. Window खटकी Ventilator वातायन, Skylight गवाक्ष पालिका Eave, eave board अनुद्वार opposite the door. आधार Base Lower portion Under lying आधेय Upper portion Overlapping. शीर्ष Cap. Peg स्थूपि, कील, कीलक। ध्वज Final. पट्ट Lintel, Head Silk सोपान Staircase. उदुंबर Bottom sill स्तंभ Vertical ledge शाखा Horizontal ledge. । कीलि (10″ conj) to nail, to fix.

ROOFIING.

काकपक्ष Gabled, कुमुदाम Hipped शौर्पक Single sloped आलापक Pitched, coned प्रालंबक Corrugated Wavy Garland shaped. करालक Formed of Swords, Domed.

तुला Tie beam. कंटक, गोप। King posts कर Principals. स्थूणा, Hip. दीर्घिका Purlins. उत्संग Ridge आय, तूला Beams, Postplate. पट्ट Lintel, Eave board काष्ठ Rafter. पट्टिका Batten इष्टिका Tiles, छाद्य Roof Covering. स्तंभ Post कुंभी

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Chair. ध्वज Finial, कपोल Barge board. दंड Flag staff ध्वजा Flag.

DOORS AND WINDOWS.

कवाट—Shatter, अर्गला Bolt. स्तम्भ—Vertical ledge द्वार. Door.

शाखा—Horizontal ledge, पट्ट—Lintel, Heads ill, खटकी—Window.

उदुंबर—Bottom sill. शलाका. Bar, पट्टिका. Venetian.

गवाक्ष—Skylight, Glazed, वातायन. Ventilator.

विचाल — Shaky, uneven. पुरुष and युवति. Hinges male and female अर्गला. Vertical support.

प्राकारशास्त्र—FORTIFICATIONS.

प्राकार—Fort, fortress, दुर्ग-Hill fortress, कूट—Fortified town. आकर गव्हर—Trenches. आयुध—Weapon. खायुध Sharp Weapon.

उग्रायुध—Heavy weapon. तिग्मायुध—Poisoned weapon.

शस्त्र—Hand flourished weapon. अस्त्र—Missile, weapon striking at a distance.

कवच—Armour coat, वर्त्य—Armour. हस्तघ्न—Glove.

भूदुर्ग—Land fort. जलदुर्ग—Sea fort. निर्माय—Visible. मापिक-Smokeless. दहनास्त्र—Gasses, Burning. जलास्त्र—Acids, Sprinkling. काष्ठास्त्र—Arrows. लोष्टास्त्र—Bullets. चर—Sky, Petrol. दुत—Envoy, Ambassador, Messenger.

पुरोहित—Religious M. अमात्य—Prim M. मंत्री—Foreigu M.

दुत -Ambassador. लेखक—Secretary, गणक—Accountant, अंत.पुराध्यक्ष—Private S. बलाध्यक्ष-Chief of Army. अश्वाध्यक्ष—Cavalary horses. गजाध्यक्ष—Elephant Artillery. पदाध्यक्ष—Men Infantry. दुर्गाध्यक्ष-Navy, Baloons. शिविर—camp. सेनामुख — Brigade. गुल्म स्थानीय—Out posts.

द्रोणामुख- Squadron. पक्ष—Wing. गर्भ Center, Main body.

प्राकार—Rampart. परिखा—Entranchment. गुल्म—Tower.

वैपरम—Van, Rear post, यात्रामणि - Front. विजय—Head —quarters (army.)

नगररचनाशास्त्र—TOWN PLANNING.

प्रपा—Water supply. आराम, विहार—Gardens, Recreation grounds. आपण—Market. विपणि—Market Road. प्रतिमा—Statue.

मंडप—Hotel, Resting place. स्थानीय Outskirts. प्राकार- Tower.

रक्षक, उग्र—Police. सैनिक—Soldier. प्रतोली—Gate.

नगर—Town, large. पुर—City. देवालय—Temple. राजगृह—Court, office, सर्वजनवास—Town proper, Residential, portion, पत्तन—Harbour.

कुटिक—Block. Plot (sufficient for one ordinary family). कासार—Tank. राजवर—Officer of Government. वनोपवन—Gardens.

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खेट—Village. खर्वट—Hamlet. ग्राम—Town.

मंत्रशाला—Council Hall. सभा—Court of Justice.

प्रभा—Gallery, रक्ष्यावास :— Guard Room.

PHYSICS तंत्र.

दाम्य - Compressible, स्नेह—C hesion, प्रेम—Affinity.

मान—Measure. विमान—Model, Scale, Special Measure.

सुर—Animate, Moving. असुर—Inanimate, immovable.

स्रोत—Circulation (eating to excretion). अस्रोत-Inanimate. उत्स्रोत—Flora. तिर्यक्स्रोत—Fauna. अर्वाक्स्रोत—Mankind. प्रकृति—Natural. Neutral, Stable, विकृति—Artlficial, unstable. दिति—Earth. अदिति—Heavens. मरुतः — Atmosphere. हारिद—Vegetable, Green juiced, प्राय—oxy-gen रक्तद्रव-Animal, Red

CHEMISTRY—रस.

uiced, पुं, धातु—Base स्त्री, आम्ल Acid क्षार Salt.

प्राण—Oxygen, उदान Hydrogen व्यान Atmosphere air.

अपान -Noxious gasses. यवक्षार—Nitrates, माषक्षार—Sulphates.

तिलक्षार—Carbonates, पलाशक्षार—Chlorates, क्षीरक्षार—Phosphates

पीलुक्षार—Oxalates Cynates—भावित Treated.

TAXES.

निष्काम्य—Exports, प्रवेश्य—Imports. आदान—Payment.

आय—Assets, income, व्यय—Liabilities expenditure.

कृत्स्न—Lump sum. हाटक. Bazar rates, शुल्क Fined duty.

वेतन—Wages, payment for one (thing, time &c.)

THE VEDIC CONCEPTION OF THE MORAL GOVERNMENT.

(By Pt. Dharma Deva Siddhantalankar Mangalore.)

Every one who believes in the existence of God must also believe in the eternal laws governing the universe. In the eyes of a theist this world is not a chaos ruled arbitrarily, but it is being governed by some eternal laws—physical as well as moral—which are operating under the guidance of Almighty God. In order that we may lead a spotless noble life, it is necessary to form a conception of and have faith in the moral Government whose orders must be obeyed implicitly. Let us see to-day what conception of this moral government do we find in the Vedas which for us Aryans are the final authority in all matters.

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(1) In the Rigveda I.41 we read.

सुगः पन्था अनृक्षर आदित्यास ऋतं यते ॥

which means (according to Mr. Griffith) "Thornless is the path for him who seeks the Law." Here the word **ऋत** expressly stands for the eternal laws governing the physical as well as moral world—if such an expression may be used. Sometimes the words **ऋत** and **सत्य** have been used together in the Veda, the former standing for the laws operating in the physical world or nature and the latter standing for the Eternal Laws governing the moral world. That these Eternal Laws are operating under the guidance of God who alone may be said to be the sovereign of the moral government, is evident from the following well-known verse of the Rigveda.

"ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ॥"

i. e. Omnicient God is the source of the Eternal Laws governing the physical as well as the moral world. It is clear thus, that according to the Vedas there are moral laws governing the universe and the only way to get happiness and peace is to obey these laws implicitly. The following verse of the Rigveda 1.91. puts it in the most unmistakable terms

त्वं सोम महे भगं त्वं यून ऋतायते । दक्षं दधासि जीवसे ॥

Which means-" To him who keeps the law, whether old or young. Thou givest happiness and energy that he may live well." It is to be borne in mind here that one who obeys the moral laws can never be unhappy. God Himself comes to his rescue and gives him greater strength whenever a calamity befalls him. What a noble conception of the moral government is this ! Who is there in the world who is not aiming at attaining happiness and peace, but how few are these who have ever taken pains to understand the nature of the eternal moral laws governing the universe and to obey them implicitly come what may. Let all the seekers of happiness and peace listen attentively to the following statement of the Veda.

(३) प्र स मित्र मर्तो अस्तु प्रयस्वान् यस्त आदित्य शिक्षति व्रतेन । न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥

ig 3.59.2.

"Foremost be he who worships Thee Oh Lord, who strives to keep Thy Sacred Law. He whom Thou helpest is never slain or conquered, on him from far and near falls no affliction or sin." Here we see that to worship God and to obey the moral laws which are operating under His guidance has been said to be the way to get rid of all misery and unhappiness. To remain under the thraldom of passions and to commit sins is to violate the moral laws. Undoubtedly even the violation of moral law in the form of dishonesty and cheating, leads to prosperity for sometime, but ruin is always awaiting a dishonest dealing at the end. Manu the Law-giver has very wisely put the whole matter in the following clear terms:—

अधर्मेणैधते तावत्, ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति, समूलस्तु विनश्यति ॥

By violating the moral laws a man prospers in the beginning, he then

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enjoys many desirable objects and gets the better of his enemies but at last he is blotted out root and branch. The western sage James Allen has also given expression to the same truth by saying that ignorant men imagine that dishonesty is a short cut to prosperity. The day at last comes when the dishonest man repents in sorrow and suffering ; but no man ever needs to repent of having been honest. The dishonest man is morally short sighted" *(Book of Meditation.)*

In this conneetion I can not forbear quoting a very beautiful verse from the Rigveda which impresses upon our minds the necessity of earning wealth righteously. The verse runs thus:—

परिचिन्मर्त्यो द्रविणं ममन्यातद्रस्य पाथ नमसा विवासेत् ॥ ऋ १०।३०।२

Which means:—"A man should think of wealth and strive to win it by adoration on the path of order i. e. Righteous path (**ऋतस्य पथा**)." In other words, a man should never deviate from the path of truth in order to make money; why, because the eternal moral laws under the guidance of Omniscient God are operating every where and he who wants to amass wealth by hook or by crook will be at once caught in the snares of the most-high or **वरुण पाश** as the Veda calls it. Here is another verse from the Atharva Veda describing the eternal moral laws in a poetical and impressive manner.

उत यो द्यामति सर्वात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः । दिवस्पश प्रचरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम् ॥ अ० ४।१६।४

The English rendering of Mr. Griffith is:—"If one should flee even beyond the heaven, King varuna (God) would still be round about him. Coming from heaven to this world His thousand-eyed spies watch over the earth and beneath them." Who are these spies? Are they the angels mentioned in the Bible over and over again, is the question. Our answer is in the emphatic no. While thinking over such passages we must take into account that the Veda is is poetical work of the highest order whose author is God—the Master Poet to take the word used by the greatest living Indian poet Dr. Ravindra Nath Tagore in his Gitanjali. The above statement is not my own. The Veda itself has given expression to it in the most unmistakable terms.

We read there:—**पश्यदेवस्य काव्यं न ममार न जीर्यति** i. e. study the Poetical work of God—expresssly referring to the Veda. He who studies it thoroughly and acts up to its teachings does not grow old and die before the proper age. Such being the case, we should not do injustice to the Vedic expressions by taking them all in their literal sense. A moment's thought will make it clear that in the above verse under consideration the word **स्पशः** or spies stands for the power of the Almighty or the eternal laws operating under His guidance. The sense of the verse therefore is that it matters not whether a man is on the top of a mountain or in a cave beneath the earth, where ever he may be, he must understand it clearly that he can not hide himself from the Almighty All-knowing God, that he can in no case escape the fruit of the sins committed by him on the highest top

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of a mountain or a dark dungeon. It is all the same to Omnipresent, Omniscient, Omnipotent Lord who is the Sovereign of this moral Government. What a grand conception of the moral Government is this that we come across in admittedly the " oldest book in the library of mankind" (to quote the oft-quoted words of Prof. Max-Muller.) It was by finding such grand conceptions of the moral laws in the Vedas that Dr. Russel Wallace—one of the propounders of the Evolution Theory—wrote in his latest book called "SocialEnvironment &Moral Progress',

" In the earliest records which have come down to us from the past we find ample indications that general ethical conception, the accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail to-day, though in some respects they differed from ours. The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and loftly as those of the finest portion of the Hebrew Scriptures" (Page 11.)

It is also to be taken into account in this connection that Dr. Wallace has actually quoted the translation of some chapters of the Vedas to prove his statement which expressly goes against the Social Evolution Theory.

It will not be out of place here to show what according to the Vedas is the moral nature of the devas. I am going to deal with the matter here in brief for, the devas as depicted in the Puranas cannot at all be said to be the ideal moral beings.

In the Rigveda however we come across the following beautiful description of the devas.

ऋतावान ऋतजाता ऋतःवृधो घोरासो अनतद्विषः । तेषां वः सुम्ने सुच्छदिश्मे नरः-स्याम ये च सूरयः ॥ ऋ० ७।६६।१३

which means :—"Oh ye devas you are true to Law (moral) born in Moral Law or Truth, the strengtheners of Truth, terrible haters of faslehood. May we men and our princes dwell in your protection which is the best defence." No comments are needed. Beyond the least shadow of a doubt the Vedic deities are endowed with the moral virtues of the highest order. They are distinguishable from men not by their bodily features as is generally supposed to be the case, but by their intense love for truth and unselfish compassionate heart. Do we find anything of this kind about the angels of the Semitic Scripture ? No. I ask with all seriousness and sincerity, is there any other religious scripture in the world in which the conception of the moral government is such a sublime one as in the Vedas. If not, as is certainly the case, are we not justified in concluding that the knowledge which the Vedas contain is not the product of human intellect but of a Divine Revelation. This is the conclusion which has been arrived at even by some impartial Christian Scholars like Mr. Philips. Thus writes he in his well-known book called "The Teachings of the Vedas". "The conclusion therefore is inevitable that the development of religious thought in India has been uniformly downward and not upward. We are justified therefore in concluding that the higher and purer conceptions of the Vedic

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Aryans were the results of a primitive Divine Revelation."

Let us hope that other scholars of note also will study the Vedas setting aside all the presuppositions and then will be in a position to receive the Divine Light of the sublimest Vedic teachings.

FROM MY DIARY.

A VISIT TO THE VESUVIUS.

(By Manmohanrai H. Desai.)

Immediately after a solid breakfast this morning we started for Vesuvius. In order to take the train for our destination, we had to walk through some part of Naples and I should think no punishment greater than a walk through the dirty streets we passed.

We arrived at Pajliano and changed for the electric car to Vesuvius. The entire funicular railway to the crater is owned by Thomas Cook & Son and cost them quite a heap of money to build. We were a very large party, the day being bright, clear and warm. But now our car began to ascent. The Italian driver was a nice fellow. He could not speak much English, but tried to tell us some thing of the Vesuvius. As we rose, as it were, into the air, the low-lying country of the valley began to sink, as it were, into the womb of mother Earth and every moment, men, trees houses and villages grew to be reduced to mere specks and dots on the vast canvass of the Earth, with the glittering sheet of ocean resting proudly defiant to the jest of sunbeams as they darted into his breast. It was an atmosphere with the sway of a Divine Spirit which was translated to my heart as Love. Silence was the spirit that pervaded my heart, as it was moved by a deep and strong emotion full of the memories of the time when I greet mother-love, sister-love, parent-love, friend-love and ideal love had harmonised now with an intensity of force into that one whole mysterious force which we all call love, which few of us can analyse and still fewer realise. The eyes looked, the ears heard, the brain worked, but all were subordinate as the heart was paying its homage to the great Spirit that was animiating all Nature Visions after visions of loved-ones, deceased and alive rose to the heart and were translated by this force into a spirit of immortal happiness and divine joy. The ecstatic soul however was soon plunged back to grim reality as suddenly the car jolted and stopped midway. We could discover that for a steeper ascent they were now attaching a dynamo car of extra power. And onward we continued, my eyes resting in a stupor on the enormous tracts of solidified lava all around the mountains as a result of the various

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eruptions of Vesuvius from time immemorial. Somebody said there were till now 179 eruptions, but the figures hardly mattered to me. But at last we stopped at a height of 755·50 meters to change into an elevator car for the crater itself. From this height I got fine glimpses of the country below. It was a fine Indian summer day, blazing warm without a speck of fog or mist. The Isle of Cipri from the womb of the sea appeared like the limit-wall of a golden paradise beyond and behind it. To me it looked as though the beautiful semi-circular coast-line with its precious freight bounding the sunny waters of the ocean was a symbol and emblem of a greater Purpose than the one the mind of Man ever concieved in its striving for the Ideal. It must have been the influence of some such vision that must have caused the immortal poems of Dante. But here we are at the crater.

Vesuvius! Thou most marvellous marvel of the Almighty! What words can describe thee! What emotion can realise thee! Mightier things of the human brain we have seen but all tumble from their pedestal at one touch of Nature from His Love. That huge furnace of wrath boiled with a terrifiic roar in its restless spirit. The seething mass of lava in its pent up fury thundered and raged with a tumultous din from the womb of the crater. Like the chimney of an engine, the mouth spurted out fumes of gas, jets of smoke and hissed out with powerful force from its entrails ashes, lava and stones. The fury of its wrath could be heard even from a distance while standing near it, the shaking rage of the crater frightened our hearts with the meaning noise it made. If it only exploded! Ah, the thought shot through my heart. If it did, then good-bye to my loved-ones, beloved Gandevi and the sunny earth for ever. Would death be misery? I wonder. For the sake of those I love, I should like to live, so felt I. And yet we knew we were as safe before that hissing uproarious mouth of the crater as before anything under the sun at that moment. Dangerous and terrific though it held me yet with a wonderful spell. I looked on at it with a strange fascination and yet the giant stormed and raged, hissed and snarled with the most menacing look it could put on. We could go if we wished to the very mouth of the crater only if we did not feel ambitious enough to go into its womb and to perdition. We stood on the edge of the embankment formed round the basin of the crater in the midst of which conic mouth is said to be at the top of about 115 m. (I am not sure of it thoroughly). In 1906 when it threw out immense quantities of lava up to the very foot of the sea it was also responsible for the destruction of a part of Cook's funiculaire. To me the Vesuvius seemed a very good emblem of the restless soul in vain striving after an ideal or of a doomed being who in his egotism led a life of restlessness and self-torment like as this crater did. And I also wondered if the same fury of restless torment did not shake the physical frame of the prospective mother when the enchanted foetus strove for its freedom from the dark and mysterious womb. I shall not dwell with length on thee, thou prodigy of Nature! Thy soul and spirit pass my comprehension. To thee I bid farewel with

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a soul full of reflection, wonder and wisdom.

The downward journey from Eremo where the extra dynamo was detached was not slow in performing and as we got out of Pajlino in the midst of normal traffic and life I felt I was awakened with a rude shock to the humdrum of daily life. in the mid-ocean or on the mountains one feels as though he is transported to some delicious rarified atmosphere of harmony and joy much different from earthly, but on land again, the normal prose impedes the soul in its high soarings. That is why we need to frequently return to Nature for communion.

(2). Is Death so terrible?

Who can imagine but there might be some meaning in two such exquisite flowers plucked off the stem of life at such an early hour! I feel on cooler and still more cool consideration that Death ought not to be the great bug-bear that it appears to us. Is Death such a calamity that we reckon it to be the greatest misery? If Death were entire disintegration beyond hope of any noble and high aims, then is it the greatest calamity. Is it mere decomposition of the bodily frame? Certainly, it is not annihilation at all; for with the idea of annihilation would have to be associated the element of entire extinction which in that case would reflect but little credit on the wisdom of the Lord. There runs a deeper purpose than that thro' the frame of the Universe. Death cannot be entire annihilation. It is but a change of form which the immortal soul has to undergo in its various experiences. Every soul is an influence in life acting as such towards itself and towards others; but the moment the relation of proximity or more accurately, the earthly sense of Union creeps in, the sublime importance of Life and Death gets diminished and other illusory woes take place. It is my firm belief that mere dissolution of bodies does not mean death. Souls can exist and commune even without the media of bodies, but it is only our sight network of physical senses that create the maya and the mist which acts as a deterrent to our perception beyond the physical. When such are the environments, it is no wonder if we feel Death a very huge calamity. I believe when we mourn the less of the loved ones it is more or loss the loss of our own selfish interest that is at the bottom of it than our pure, disinterested and impersonal Love. In cases of death, we mourn the loss of the physical vesture of the beloved that used to delectate our senses in its living form. With pure love and a noble creed of faith in the Lord, Death should not appear a great bug-bear.

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GLIMPSES OF DAYANANDA

XI

THE BRAHMACHARI

Like several other Sanskrit terms, the connotation of which is peculiar to Sanskrit literature a one, the word *brahmachari* defies all efforts at translation. English expositors of the Veda have construed it as 'Vedic Student.' The translation is apt but leaves the original term as difficult of comprehension as ever. In the sense of a student, the use of the term, is too technical. The connotation of the word 'student' is too narrow to express what is understood by the original word *brahmachari*. A householder, a married man or woman is termed even in the *smritis a brahmachari or brahmacharini* provided he or she observes continence, the principal rule of *brahmacharya*. It is possible to bring out in one word or phrase this or that phase of *brahmacharya*. The whole connotation of the word *brahmacharya* can be expressed by no other single word or phrase.

As a student we have seen Dayananda roaming in the woods. He ended his scholastic carreer in the *Pathshala* of Guru Virja Nanda, and though to this end of his life he was a student of the Veda, it was not his study of the Veda alone that marks him out as a *brahmachari* par excellence. The face of the Arya Samajist glows as the idea crosses his heart that his Guru was a *Brahmachari, a Bal Brahmachari.* What does he mean when he thinks and glows so ? Does he mean that the Great Apostle remained celibate throughout his life—he did not marry ? Dayananda has laid great stress on the duty of marriage from which he exempted only rare individua's like himself whose life is wedded to the other all-absorbing duty—Service of Humanity. Their affections they cannot share with any other beloved. Nor is every servant of Humanity and necessarily a *brahmachari*, though it is enjoined he should be one. *Brahmacharya* again is of the mind, and of the speech, and of action. The three co-ordinated—sexual purity of mind, sexual purity of speech, and sexual purity of action constitute together what is called *brahmacharya. Brahmacharya* to us conveys that chastity of one's conception of women, which translates itself, in action, into heroic gallantry such as knights of old, in speech into courtesy towards the weaker sex, and in thought into reverence and adoration of womanhood. From of old an idea of divinity has been associated with the idea of womanhood. That idea is the idea underlying the word *brahmacharya*. And in this section we shall speak of Dayananda as a *brahmachari* with that exquisite idea underlying that term.

Genarally it is the unmarried that are the most rude to women. Celibacy has an association with it of a contempt of women, especially those in the married state. Many has perforce to be made a virgin, in order to

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deserve the adoration of a Christian world. As fate would have it humanity conceives sin at its birth. The fall of Adam is repeated every time a human child passes through the womb of a mother. To a Christian, marriage is an animal necessity. To the Arya, it is a sacred duty. a sacrement attended and partaken in by *Devas*. All depends on the attitude that religion evinces to this necessary inter-relation between the sexes.

Dayananda did not marry, but did he on that account despise the married state? Did he being celibate, evince a disgust of the tender, motherly sex. He could not adore a woman as wife, but to him was open another, a higher vista for the idolisation of woman. He had been a son, and for that a fondled son, perhaps too much so. He could not, when grown up, forget the lavish affection of his too fond mother, which alone had reared him up into a sweet, a lovely child, one a little wayward too, inspite of the harsh, hard as wood punctitions religiousness of his father.

As in his youth he went about in the wide world, the world both of men and women, he came across many maidens and many damsels and in each of them he recognised a replica of his own mother, the mother in whose lap he had lain in childhood.

Once when he was a student reading with the eyeless sage Virjananda, he went out, as was his wont, to the bank of the Jamna for his bath and prayers. He sat, no body knows how long, immersed in his *dhyana*. As he opened his eyes and was preparing to rise, he perceived the touch of a grey head, the head of an elderly woman, bent low at his feet. He at once felt that the incident was reversion of a *Brahmachari's* couduct and that expiation prayers in chitta, was necessary. He ought to have bowed before a woman arather than have received her homage. For three days and nights he kept away from the Guru's-hermitage. Near by the bank of the river there lay aruined building. There he sat, meditating over, his sin, without food, without rest. And when from this self-torture he returned to his Guru, and told him the story of his self-imposed penalty, the latter was literally in extacies over the immaculate chastity of his pupil.

Later when his fame as reformer had spread throughout this country, and his views were a household tropic among even the vulgar street people, he once went out, while in Mewar for a morning ramble. In his company were pandits of the orthodox camp. In the way all were wonderstuck when all of a sudden, as the party passed in the front of a raised platform on which grew a sacred tree, the head of the Swami bent as in salutation. To the orthodox it gave an occassion for secret glee, and an immediate taunt. One of them broke out :—"Inscrutable verily are the ways of gods. Denounce them, decry them, they will exact their due homage even from the most heretic." Dayananda bore the mocking taunt silently, and when the Pandit had done with his railery he pointed with a finger to a small knot of children playing under the tree," Lo! there stands a girl, that small representation of her sex. I adore her as mother. She is my Matri-Shakti before whom I bow."

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The posture of the sage, more than his words, struck the whole party dumb.

The climax was reached when at Mathura, a party of ruffians set to it by an opponent of the Swami, egged a prostitute on to get into the Swami's hut. She found him in a trance of *Yoga*. A halo of sanctity surrounded the face of the sage. A mystic sort of light played round his whole constitution. The very atmosphere of the place at once changed the foul woman's heart. As the Swami awoke from his trance, he found a stranger, and that a female, sitting before him, a heap of ornaments piled in front of her, and she shedding tears of penitence. "Whither, Mother," was the hurried, and withal composed query of the divine sage. The whole event has been treated of in another chapter, to which the reader is referred. Not the fact of conversion but the attitude of the reformer towards one who, being fallen herself, had come with a set purpose to bring about his fall too, is what strikes in our present glimpse of the *Yogi*. The incident stands out as an instance of the power not of Yoga so much, as of innate chastity. Well may the Arya Samaj glow with pride that over its head there shines the undimmed lustre of the brilliant *Bal-Brahmachari* whose very sight transformed the fallen and the low.

There were occasions when women sought privacy with him, and he in response denied the privilege. That he did to save his character, by which we mean his reputation among the masses. India is a land of scandles. On sexual matters especially the Indian mind is most touchy, and most prone to doubt. Not is it safe to encourage free intercourse between strangers of the opposite sex. The Shastras prohibit privacy even between sisters and brothers, fathers and daughters. Only mothers are allowed to sit in loneliness with their sons. And mothers are an embodiment of sexual purity, of divine sinlessness. They are Madonnas. For Dayananda it was essential to set a sound example for his followers. To him whole womankind were Madonnas, yet to others they were not, and as an *acharya*, he had in his outward conduct to play ideally the part of those others.

Dayananda was conscious of the handicap that his sex laid on him in acomplishment of his mission to reform the whole humanity. To his own personality only half mankind could have access. It was the dearest dream of his heart that one from the tender sex itself should supplement his propaganda by carrying on a similar propaganda work among females. To this end he undertook to teach Ramabai, a woman-pandit. Under proper safeguards he consented to give her lessons in *shastric* lore The letters that passed between the two are preserved They are brimful of affection and reverence, and every word in them breathes the burning desire of the sage that a woman-rishi might rise from among the woman folk of the day, and promulgate, as did *rishikas* in the days of yore the sacred Vedic lore among her sisters. Woman to him appeared to be spirituality incarnate. It was a part of his programme—and that by no means a mean part—to restore the maternal sex to its pristine pedestal of motherly, glory and divinity, a pedestal which in his heart the sex already occupied; and this, in essence, was his *bala-brahmacharya*.

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THE VEDIC PHYSICIAN, HIS MENTAL AND MORAL EQUIPMENT.

(By 'Medico.')

अग्निः तक्मानम् अप बाधताम इतः सोमः ग्रावः वरुणः पूत-दक्षाः वेदिः बर्हिः सन-इधः शोशुचानाः अप द्वेषांसि अमुया भवन्तु ॥

अथर्व० का० ५ सूक्त २२ मन्त्र १

The above Mantra Makes it clear that a doctor ought to be :—

1. अग्निः—Intelligent.
2. ग्रावः- Keen observer.
3. सोमः—Capable of sound reasoning.
4. वरुणः—Loved by every body.
5. पूत-दक्षाः—Pious and physically and morally strong.
6. शोशुचनाः समिधः वेदिः –

Shining like a burning fire.

7. पण्डित——Learned.
8. इतः तक्मानम् अप बाधताम—

Capable of curing diseases and eliminating sufferings, and then only

द्वेषांसि अमुया अप भवन्तु—

will the troubles and diseases run away.

Let us see now what Professor Saundby, one of the modernmost authorities on the subject has to say on this point. 'The duty' says he, 'that medical man owes to the profession of which he is a member is one of the highest he is called upon to fulfil, as his obligation to his country can alone be allowed to have greater claims upon him. He should cherish a proper pride in his calling, and disparage it neither by act nor word, but endeavour to increase the public esteem in which it is held by good and worthy deeds. His life should be discreet and sober, avoiding excess or extravagance of dress and demeanour' ?

'In all dealings with patients' adds he, the interest and advantage of their health should alone influence his conduct towards them. As their trust in the profession is great, so the obligation to be true to his interests is greater, and any signal failure in this respect is wholly discreditable and in excusable.

One cannot but heartily thank Professor Saundly for such valuable advice to the profession, but one cannot held remarking that the so-called 'savage inhabitants of ancient India' knew and practised these things long long before European civilization had seen the light of the day. And what more ? The Mantra does not give any warning of any sort to those guilty, of 'discreditable and inexcusable' conduct because there was no need of this. Having selected the best men for the medical profession, pious, physically and morally strong, lovers of humanity, intelligent, bright and learned, there is no necessity of any warming. Don't we trust them —they being our great trustworthy friends ? Does it look nice to remind

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such an intellectual man of his duties, showing him at the same time the 'soldier's rod.'

1. There is not the least doubt that a medical man ought to be intelligent. What will an unintelligent person do while dealing with the question of life and death ? No one can entrust his life to him unless of course one is tired of this unhappy world.

2. Given an entangled and mystic tale of confused and agitated persons—the patients and his relatives—it requires the faculty of accurate, complete and well-directed observation, (Savill) and of proper and sound reasoning to disentangle it. Hence it is that the Mantra is not satisfied only with intelligence, but also requires observation and reasoning.

3. And how can an intelligent and well-informed person be allowed to play with the life of others, unless he inspires confidence and love for himself. The Mantra does not mention the doctor's love for humanity, because even a fool can claim that. Of confidence there is only one criterion and that is 'Do the public love the doctor?' If this is the condition, it implies naturally the doctor must have been loving his patients and humanity. The modern teachers are satisfied with their own esteem. But happiness in reality is in loving and being loved. Dear doctor, you love a patient and go on giving costly medicines but to no effect. Another doctor, whom his patient loves, gives water and the fever is gone. You see the cover (this body) alone, and never thinking for a moment that the real inhabitant of this body and hidden by it is a naughty fellow (heart.) People have seen the loved ones curing their sick lovers, where doctors have failed, because they gave a soothing look for the ailing heart whereas the doctor was giving only a soothing application to the troubled body.

4. And if in addition to the above qualities a doctor is pious, physically and morally strong don't you think he can win the hearts sooner and cure readily? The writer hopes to be excused if he narrates an apparently incredible story but really a fact. A patient went to a Mohammadan doctor at Mozang near Lahore, for treatment but he was too poor to pay for medicine. He dissolved the ink of the presciption in water and drank it. Next day he was hale and hearty. On being asked he explained 'How can it be possible that the ink touched by such a pious doctor can have no effect ?'

5. The Mantra requires a doctor to be shining like a burning fire and not over-shining like an electric lamp which dazzles. His dress, his personality, his behaviour ought to be such as to be giving warmth to the head and heart of those who come near him. His light should not be dazzling nor repulsive, rather should be sweet and attractive. He is not compared to the sun because it is not desired that he should remain above others, pleasant only at a certain distance. He is to mix with the sick, give them warmth of body and soul, purify them, and burn their pains, like a man and not like an angel. Patients do require angels, only in the garb of men.

6. It goes without saying that with all these qualities, if a doctor is a leanrn-

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eed person, still striving to enrich his sstore of knowledge he and only he can tbe the most useful piece of humanity. He is to study not only the science of medicine but should also be capable of practising medicine.

7. And given such a doctor in a place, will the people run away from that place or the sickness ? The Mantra answers

द्वेषांसि अमुया अप भवन्तु ।

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HELLENIC INFLUENCE IN INDIA

(By Mr. Shiv Das Gupta.)

The history of Indian intercourse with the people of Hellas dates from the invasion of Alexander. In the absence of a strong Central Government and disorganised state of political life, Alexander entered the open gates of India in 327,B.C. Though desperate resistance was offered at every step by the gallant natives, yet disunion afforded golden chance to him too make raids in the rich plains of the Punjab. He wanted to take his Macedonian forces into the far interior, but they mutinied and so he had to retire to his native land placing the conquered places in charge of Governors, Indian and Greek ; making elaborate arrangements for building a harbour at Patala, and sending Nearchus to explore and re-open the old Phoenician trade-route between the mouths of the Indus and the Euphrates. The scheme of the Macedonian monarch evidently shows that he wanted to set up a powerful governmental machinery and rule it, and that his propose in invading India was not that of Ghaznavi but of Ghori. But, unfortunately for him and fortunately for India, these far-seeing schemes failed of fulfilment by reason of his death which occured just after two years of his departure from India in 323 B. C. The empire collapsed like a pack of cards after his demise. The campaign carefully designed to secure a permanent conquest left no mark on Indian soil, The Macedonian influence disappeared altogether from India within a year of Alexander's death. India, so to say, forgot the passing of the Macedonian storm. By the end of 323 B. C. Macedonian power was at an end in India ; only those settlers remained who cared to throw in their lot with the people. "The only mark of Alexander's direct influence on India is", in the words of Smith, "the existence of a few coins modelled in imitation of Greek type, which were struck by Sanbhuti, the chief of the Salt Range, whom he subdued, at the beginning of the voyage down the rivers."

After Alexander, there dawned quite a new era in India. Chandra Gupta founded a powerful Mauryan dynasty with an all-absorbing strong Central Government. The Mauryan ge was an age of Renaissance in India. In this period of prosperity, her wounds of battle were healed ; the ravaged fields smiled once again ; and the places, of the slain myriads were filled by the teeming swarm of a population. A great religious revival was accompanied by a magnificent artistic outburst. Shrines and places of stone suddenly replaced the wood and plaster erections of earlier days ; clemency of a type unknown prevailed in Government. The only point here to be noted is that there are writers who hold that the introduction of the idea of clemency is, Macedonian in spirit, though it might have taken the Indian shape. To support this no argu-

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ment is advanced. And so, in the absence of an argument, the clemency-notion can safely be attributed to have sprung from the original mind of the enlighted despot himself.

The Machiavellian policy and state-craft of Chankaya, the great prime-minister and advisor of Chandra Gupta, did not give chance, for many years to foreigners even to dare to make raids upon India. But in 305, Syrian King Seleucus by name took into his head to try to repeat the exploits of Alexander. But he proved no match for the Indian Raja and therefore he had to conclude peace by ceding a large portion of eastern Iran and giving his daughter to him in marriage. It is here that the error in the ludicrous and baseless statemen of Her Neise, who says, "Chandra Gupta Maurya recognised the suzerainty of Seleucus Nikator" is clearly discerned.

However, the relation between the Mauryas and their western neighbours, was of the most cordial kind. Chandra Gupta was an enthusiastic admire of Greek customs. Envoys from the west were in attendance at Pataliputra, and the presence of a Greek-*rani* must have enhanced the phil-hellenic tendencies of the court. A friendly and amusing correspondence between theMauryan Kings and their Syrian neighbours, testified to the intimate character of the relation between India, and the Greek world at the time. Chandra-Gupta sends Selleucus some powerful Indian drugs; Bindusar requests of Antiochus a consignment of figs, Greek wine and a sophist. After his convertion to Buddhism, Ashoka's first thought is for his friends, the Greek rulers of Syria and Alexandria. And yet, inspite of the intimacy between India and the West under the Mauryas, we can discern very few actual marks of Greek influence on Indian civilization during that period.

A great deal has been made of the sudden introduction of stone as a building material by Chandra Gupta and more than him by Ashoka. It may be of course that they learnt from the Greeks the use of stone instead of wood, but then it is clear that they employed native craftsmen to work in this material, and allowed them to treat it in their own fashion. The carving of the Sanchi-Stupa testifies the truth contained in this statement. But now even this much is not very convincing because the recent discovery of the saisuanak statues and reading of the short but pithy inscription on it by Mr. K. P Jinswat, enables us to fix the date of the stone-building in ancient India some where in 500 B. C. — a period far distant from Ashoka.

For almost a century after the failure of Seleucas, no Greek sovereign presumed to attack India. Then marched Antiochus the great, through the hills of the country now known to be Afghanistan and went home by Kandhar and Seistan levying a war-indemnity of treasure and elephants from a local chief. This brief campaign was over and left no mark on the institutions of India, The successive invasion of Demetrias, Fukratidas and Menander, also meant no disturbance in the solidarity of Indian imperialism. As a matter of fact, these Greeks had really very little western blood in them when they settled in India, and their inflence upon this country was very slight. They issued, however, very beautiful and remarkable coins, one or two of which will compare with any thing produced in the ancient world. It is impossible to explain this outburst of artistic genius in the farthest confines of Hellenic influence. The Bactrian coins were imitated exclusively by the few Indian rulers, the Kushanas, the Guptas and the western Kohatrapas. But the contention of those who hold that the Greek word "drachma." Has, curiously enough, passed into "drama" the vernacular language of this day, is refuted by itself. Because drama is evidently, a corrupt form of द्रम्म—'dramma' a word found in the Arth Shastra.

Nevertheless, as years rolled on, they became absorbed in the Native population

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Indian thought and culture certainly influenced the Greeks to a great extent. The few remains, we have of the Indo-Greeks, seem to show that they quickly lost all traces of their individuality and adopted the religion of India, and in many cases, the names of their neighbours. The pillar recently brought to light at Basanagur, the Kasla-caves and the questions of Milinda, throw a flood of light on this point.

From these subsequent invasions of latter Greeks we come to the period when Shakyas were beginning to appear in the north western part of India. Kanishka—the Yuechi—from the famous stock of Shakyas, has been reported to have imported Greek artists from Asia Minor, to build the numerous shrines, monastries and other buildings, with which, in the first enthusiasm of his conversion to Buddhism, he decorated the districts round his capital city—Peshawar. The production of these workmen and their Indian imitations still cover the ancient country of Gandhar in vast quantities and their influence upon Budhists art was considerable.

The artistic mood, which resulted from the stimulus given by Kanishka's import of Greek artists in India, is technically called by the name of Gandhar School of Art whose influence in the history of Indian art is great. But here too the amount of hellenic influence does not seem to have been supreme, because in Gandhar sculptures the influence varies considerably. Somewhere the natives are purely Greek, somewhere Indo-Greek and at other places quite Indian with little touches here and there of hellenic influence, as the Amaravati Bass-relief. This sufficiently goes to prove that the influence of Greek on the Gandhar and kindred school of sculpture has been exaggerated.

Now here arises a great controversial point. As regards the borrowing of astronomy, however, there is no controversy Because the Gargi Samhita admits greatly this statement when it says, "The yavanas are indeed barbarians, but astronomy originated with them, and for this they must be worshipped as Rishis". But as regards the importation of the art of drama from Greek to India, there is much to be said. The only word "yavanika", and the resemblance to a Greek comedy in 'Toy-cart', can, in no way, go to prove that the Indian drama which reached its height of perfection under the Guptas, owe anything to Greek. For there are arguments after arguments to refute this assumption and one such is that Greek plays were acted in public open theatres while Indian plays were staged in halls and courtyards.

To sum up, it has been the tendency of European writers who hold "the extreme Hellenistic view" to emphasise unnecessarily the fact of Hellenic influence in India, which if there is at all, is in a few places of Indian life and has neither affected the literature nor culture. The only theory which can reasonably be said in closing this paper is as Rawlinson says, "No civilization can claim an entire independent origin. Every nation borrows from the countries with which it comes into contact in course of trade or conquest. The same is true, inspite of her boasted exclusiveness, of India, she has, from time immemorial, borrowed ideas from nations, Aryans or Semetic, which have successively dominated the western world. On the other hand the theory that Indian civilization is a kind of bye-product of the Macedonian invasion is at once insulting and ridiculous."

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THE TRUE PATH,

(By S. P. Kulyar Esq.)

It was past mid-night. The air was cool and refreshing. All around was silence but there in my mind was a tumult strong. I had been reading Bertrand Russell's book—Principles of Social Reconstruction—and pondering over his teachings.

All human activity—says he—springs from two sources—impulse and desire. Desire has a large and increasing share in the regulation of men's lives. Impulse is rather erratic and anarchical not easily fitted into a well-regulated system, it may be tolerated in children and artists, but it is not thought proper to men who hope to be taken seriously. The serious activities that fill a man's working hours are, except in a few fortunate individuals, governed mainly by purposes, not by impulses towards those activities. In this hardly any one sees an evil, because the place of impulse in a satisfactory existence is not recognised.

An impulse to one who does not share it actually or imaginatively, will always seem to be mad. All impulse is essentially blind, in the sense that it does not spring from any prevision of consequences. The man who does not share the impulse will form a different estimate as to what the consequence will be, and as to whether those that must ensue are desirable. This difference of opinion will seem to be ethical or intellectual, whereas its real basis is a difference of impulse. No genuine agreement will be reached in such a case so long as the difference of impulse persists. In all men who have any vigorous life, there are strong impulses such as may seem utterly unreasonable to others. Blind impulses sometimes lead to destruction and death, but at other times they lead to the best things the world contains. Blind impulse is the source of bloodshed but it is also the source of science, and art and love.

The complete control of impulse by will, which is so often preached by moralists and enforced by necessity [and by parents and teachers in India] is not really desirable. A life governed by purposes and desires; to the exclusion of impulse, is a tiring life; it exhausts vitality and leaves a man in the end, indifferent to the very purposes which he has been trying to achieve. When a whole nation lives in this way, the whole nation tends to become feeble without enough grasp to recognise and overcome the obstacles to its desires.

Inspite of all the dislocation which is wrought by the impulses that lead to manly non-violent struggle there is more hope for a nation which has these impulses than for a nation in which all impulse is dead. Impulse is the expression of life. and while it exists there is hope of its turning towards life instead of towards death, but lack of impulse is death and out of death no new life will come.

A man's impulses are not fixed from the beginning by his native disposition ——within certain wide limits they are profoundly modified by his circumstances and his way of life. The nature of these modifications ought to be studied and the results of such study ought to be taken account of in judging the good or harm that is done by *political and social institutions.*

There is a not uncommon belief that what is instinctive in us cannot be changed but must be simply accepted and made the best of. This is by no means the case. No doubt we have a certain native disposition, different in different people, which co-operates with outside circumstances in producing a certain character. But even the instinctive part of our character is very malleable. *It may be changed by beliefs, by national circumstances, by*

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social circumstances, and by institutions. A Dutchman has probably much the same native disposition as a German, but his instincts in adult life are very different owing to the absence of militarism and of the pride of a Great Power. it is obvious that the instincts of celibates become profoundly different from those of other men and women. Almost any instinct is capable of many different forms according to the nature of the outlets which it finds. The same instinct which leads to artistic or intellectual creativeness may, under other circumstances, lead to other achievements. The fact that an activity or belief is an outcome of instinct is therefore no reason for regarding it as unalterable.

Thus the commonplace that human nature cannot be changed is untrue. We all know that our own characters and those of our acquaintances are greatly affected by circumstances ; and what is true of individuals is true also of nations.

* * * *

In fine impulses are necessary—but they should be directed towards life and growth and not towards death and decay.

* * * *

Reason or Impulse ? which one to choose ? Is it a choice or a gift from God ? A silent prayer went forth from my troubled heart : O God of Love. How long are we to suffer ? Take thou, in Thy mercy, our shame away. Too long have we dwelt in bondage. Give us Liberty or give us Death.

* * * *

A sudden light smote me, Wretch ! Have I not given thee strength of soul-force and non-violence to oppose those who may enslave thee ? Cowards ye are and slaves ye shall be.

* * * *

I knelt down in silence—mute—ashamed—afraid—disgusted with my own weakness—cursing my own stupidity—biting my own tongue—till the blood came out and the eyes burned—and the teeth gnashed and the body shook with the determination to do or die and never again whine and whimper.

* * * *

It was a sight to gladden one's heart. Men, women, even children, all pressing forward. On every face was joy and a fervour glowing with life. Something had evidently put a new life into every one of the vast throng that was moving so eagerly forward. It was something unusual—most assuredly it was. I was curious. I asked a young man where they all were going.—Was the Mahatma out of jail ? Was the Lala come back to us? The youth smiled with some astonishment--with some incredulity—with some annoyance in his face. Do you not hear the enchanting notes, he retorted,—the call of honour ?—To suffer for the motherland and to conquer by non-violence.

And there burst on the ear a music sweeter than any a musician had ever touched.—Nay, something, more than music, it was some subtle force—some irresistable attraction filling the whole atmosphere—some maddening impulse—rising in our own hearts—that seemed to impell us on—on. To wage war with soul-force and love.

All on a sudden a tempest rose—the flood gates of heaven were opened—and a mighty ocean was rolling over the land. In a moment the millenium had come and Liberty had dawned.

The air was still cool. And the cuckoo was sending forth its cuckooing with a vehemency that sent a thrill of joy and hope into one's heart. And the burden of the Factory girl's song came back to me :—

The coming hope—the future day
When wrong to right shall bow,
And *hearts that have the courage*, man,
To make that Future *Now*.

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CONTEMPORARY THOUGHT REVIEWED.

SPIRITUALITY AND HEALTH

Under this heading Mr. C. S. Trilokekar M. A. contributes a most informing article to "The Theosophist" for July 1923. The writer proves to the hilt that bodily health is pre-eminently dependant upon psychic health. The following from the writer's summing up will surely interest our readers :—

This bio-psychological movement has culminated in demonstrating beyond doubt the effective side of thoughts and emotion on the health of the body. The new gospel of health may be summed up in Henry Ward Beecher's epigrammatic cry that a "dyspeptic cannot enter the kingdom of heaven." The author of *Psychology and the Day's Work*; Mr. Swift, in his chapter on *The Psychology of Digestion* proves to the hilt, by examining the work done by eminent psychologists, and physiologists, that thought and emotion have great influence on the proper working of the process of digestion. A few more quotations will not be out of place here.

Two investigators, F. Bidden and C. Schmidz in 1852 noticed that the sight and smell of food started gastric secretion in the stomach of a hungry dog.

The credit belongs to the Russian physiologist Paulov of proving the close relationship between psychical impulse and the physiological activity. For instance it has long been known that in certain mental states saliva refuses to flow .....Anxiety, envy, fear and anger all stop the secretion of saliva..... Pleasure in what one is eating starts and promotes the flow of the gastric juice, and lack of interest delays the process, lessens the quantity when the secretion begins and seems to reduce its digestive values.....Again, Carlson emphasises another phase of the complex ... of digestion —a factor big with psychological meaning. It is the tonic effect of appetite upon the alimentary canal..... For some time after a fit of anger digestion ceases.....it is clear that not only are pleasurable emotions favourable to digestion, but those that are unpleasant retard the process by preventing the secretions of gastric juice.

Not anger and rage alone have this effect, but also worry and anxiety. Indeed, as the investigation of Bickel and Sasaik led them to conclude, all *depressing emotions* delay digestion and prevent it from being carried on with its customary vigour when once it has started.

Likewise it has been found that "emotional influences unfavourable to digestion are stronger than those that promote it".

Cannon has proved that the peristaltic action stops when cats are infuriated. Roosback demonstrated the same in the case of man. Finally Foster and Fisk sum up the most recent investigation by saying that the X-ray has detected the arrest of the peristaltic movement of the stomach and intestines because of a strong emotion.

The author draws his own conclusions, which are favourable to our point of view and he sums up the whole matter thus :

So we see that the mental state is of immense importance in the digestive process. The active attitude of anticipation produces both psychological and physiological results. It causes a greater preliminary flow of "psychic" juice, and in addition has a tonic effect upon the whole digestive tract, creating a tonus that promotes the proper treatment of food. The psychical factor yields readily to control and an active healthy mind, whether the result of pleasant or of bodily care that improves the feelings, promotes a vigorous metabolism.

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No more trenchant and apt words could convey so forcibly to our minds the truth of the fact that a sound body goes hand in hand with a sound mind and sane emotions. What is proved of the digestive system can by analogy also be said of the other vegetative processes of the human body.

This point of view is coming so much to the forefront that Prof. J. A. Thomson, in his chapter on the Biology of Health in his book, *The Control of Life*, writes:

Good circulation and good digestion make for cheerfulness, but the converse is also true. As was said long ago "He that is of a merry heart hath a continual feast" and "a merry heart is the life of the flesh". The researches of Pavlo, Cannon, Carlson and Crile have shown that pleasant emotions favour the secretion of the digestive juices, the rhythmic movements of food-canal and the absorption of the aliment. Contrariwise, unpleasant emotional disturbance, worry of all sorts hinder digestion; good news, psychical if anything is, may set in motion a series of vital processes, complex beyond the ken of wisest. What is true of digestion is true of the circulation. Wordsworth was a better physiologist than he knew when he spoke of his heart leaping up at the sight of the rainbow and filling with pleasure and dancing at the recollection of the daffodils by the lakeside. There are facts which point to the conclusions that a gladsome mind increases the efficiency of the nervous system. Good tidings will invigorate the flagging energies of a band of explorers; an unexpected visit will change a maimed homesick child, as if by magic, into a dancing gladsome elf: a religious joy enables man and woman to transcend the limit of our frail humanity. How it operates is not very clear; but emotion has its physical accompaniment in motions visible and invisible throughout the body. Somehow the oil of joy, as the Scriptures call it, makes the limbs more subtle and the face to shine.

Purity of thought is, thus, essential to bodily health.

ANCIENT MONUMENTS.

In the same number of the same journal Mr. Walter Owen describes some ancient monuments. The description fills one with wonder and thoroughly shakes one's belief in the gratuitous hypothesis of eternal progress. Here is a description of the great Inca road from Quito to Cuzco taken from the "Relacion de la Audiencia Real":—

It was conducted over pathless sierras buried in snow; galleries were cut for leagues through the living rock; precipices were scaled by stairways hewn out of the native bed; ravines of enormous depth were filled up with solid masonry.

The length of the road is estimated at two thousand miles. It was built of flags of freestone and in some parts covered with bituminous cement, which time has made harder than the stone itself. In some places where the ravines have been filled up with masonry the mountain torrents, wearing it for ages, have gradually eaten away through the base and left the superincumbent mass—such is the cohesion of the materials—still spanning the valley like an arch. Over some of the widest streams it was necessary to construct suspension bridges, made of the tough fibres of the magney, or of the osier of the country. These osiers were woven into cables of the thickness of a man's body. The huge ropes were then stretched across the water and fastened into great buttresses of stone raised on the opposite banks of the river. Several of these enormous cables bound together, formed a bridge, which, covered with planks, well secured and defended by a railing on each side afforded a

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safe passage. The length of these suspension bridges sometimes exceeded two hundred feet. This relation was written by Sarmiento who had seen this road in the time of the last of the Incas.

It is more than 10,000 years since this road was constructed. Coming to the Great Pyramid, the writer proves that the builders possessed accurate scientific knowledge of a very high degree. These facts may be compressed as follows : —

(*a*) The pyramid is oriented with its four sides facing exactly east, west, south and north, as near as can be computed by modern instruments. With a side nearly 800 feet in length, this is an achievement of marvellous skill.

(*b*) The site of the pyramid is over the 30th parallel of north latitude ; and if a line is drawn north and south through its centre, and another east and west, it will be found that there is more or less an equal of land surface along the course of each of the four radiating lines.

(*c*) The base of the pyramid is an exact square and the length of each side is the length of the sacred cubit multiplied by the number of days in the tropical year or 365¼. The length of the sacred cubit was one 20,000,000th part of the earth's polar diameter allowance being made for the polar compression. The length of the side is thus about 762 feet.

(*d*) The sacred cubit containing 25 pyramid inches, the side is 9140 inches and the diagonals are 12,912 inches each. Adding the two diagonals, their sum is thus 25,824 inches, which is approximately (within about 50 years of) the number of years in the great precessional period of the earth. It may be remarked, however, that there is diversity of opinion among modern astronomers as to the exact length of this period.

(*e*) The height of the pyramid bears to the base, as nearly as can be computed, the same ratio as the radius of a circle bears to the circumference.

(*f*) Again, as nearly as can be calculated, there are as many inches in the height of the pyramid as there are thousand million inches in the distance from the earth to the sun.

AN ANCIENT INDIAN KING.

Mr. P. A. Malpas in an article on "The Wisdom of Apollonius" that he contributes to the June number of "*The Theosophical Path*" thus describes the great Philosopher of Tyana's meeting with the Indian King Phraotes ;—

The king invited Apollonius to be his guest for three days, as the laws of the country did not allow strangers to remain longer than that time in the city. The Greek philosopher was then conducted to the palace by the messengers and the interpreter sent by the king.

No pomp or pageantry was visible in the palace ; no spearmen or life-guards appeared ; there were merely a few domestics, such as are usual in any good house, and not more than three or four persons in waiting who had constant access to the king. Apollonius was more pleased with the simplicity that reigned throughout the palace than with all the proud magnificence of Babylon. He judged the king to be a philosopher.

Through the interpreter, Apollonius addressed the king : "I am happy to see you study philosophy !"

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"And I," replied the king, "am equally happy that you think so."

"Is the moderation I see established everywhere the effect of the laws, or is it produced by yourself ?" asked the Greek.

"The laws," said the king, "prescribe moderation. But I carry my idea of it beyond the letter, and even the spirit of the laws. I am rich, and I want little. Whatever I possess more than is necessary for my own use, is considered as belonging to my friends."

"Happy are you," said Apollonius, "in being possessed of such a treasure, and in preferring friends from whom are derived so many blessings, to gold and silver."

"But it is my enemies," replied the king "on whom I bestow my riches. By their means I keep the neighbouring barbarians in subjection. Formerly these used to infest my kingdom, but now, instead of making raids on my territories, they keep others from doing so."

Apollonius asked, with reference to the great Indian King conquered by Alexander nearly four hundred years before, if Porus was accustomed to send them presents.

"Porus loved war, but I love peace," was the kings's answer.

So delighted was Apollonius with this reply that when in later times he rebuked one Euphrates for not behaving like a true philosopher, he said, "Let us reverence Phraotes."

A provincial governor was desirous to crown Phraotes with a rich diadem in token of his great obligations towards his benefactor. The king refused. "Even if I admired such things, I would cast it from me in the presence of Apollonius," he said. "To wear ornaments to which I am not accustomed would show an ignorance of my guest and a forgetfulness of what is due to myself."

As to diet, the king informed Apollonius that he drank no more wine than he used in his libations to the sun. Satisfied with the exercise alone, he gave all the game he killed in hunting to his friends, and was himself well content with vegetables, the pith and fruit of the palm-tree, and the produce of a well-watered garden. In addition, he had many dishes from trees he cultivated with his own hands.

Never forgetful of his duty in preparing Damis for a life of true philosophy, Apollonius cast many a glance at Damis while the king spoke, showing his pleasure at the recital of such moderation of life in eating and drinking, and doubtless hoping that his disciple would appreciate the indirect lesson in the 'science of life,' which is true philosophy.

After settling everything relative to the journey to the 'Brachmanes' (Buddhist philosophers and adepts), seeing the Babylonian guide well looked after, and the guide from the Governor of the Indus on his homeward way, the king, taking Apollonius by the hand, told the interpreter he might depart. Then in Greek he asked Apollonius, "Will you make me your guest?"

"Why did you not speak to me in Greek at first," asked Apollonius, in some astonishment.

"Because I might have appeared too presuming, either from not knowing myself, or from not remembering that it has pleased fortune to make me a non-Greek. But now, overcome by the love I have for you and the pleasure you seem to take in my company, I can no longer conceal myself. I will give you many proofs of my acquaintance with the Greek tongue."

"Then why do you not invite me to be your guest, rather than ask me to make you mine?"

"Because I regard you as my superior in virtue; for of all gifts a prince can possess, I deem wisdom the brightest,"

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When he had said this, the king took Apollonius and his companions to his own bath. This was a garden, about five hundred feet long, in the middle of which was a tank fed by cool and refreshing streams. Running paths were on both sides of the pool, and here the king often exercised with discus and javelin after the Greek fashion. A young man of twenty-seven years, he was of a sound and robust constitution, much given to physical exercise. Afterwards he would plunge into the bath and amuse himself with swimming. After the bath they went to the royal banquet, crowned with flowers, as was the custom whenever the Indians were invited to the feast in the king's palace.

The manner of dining is described: the king reclining with not more than five of his relatives in his company, and the rest of the party seated round the central large table, to which they go and help themselves as they need. Jugglers amuse them, such as the boy who leaps from a height at the moment that a very sharp javelin is thrown upward from below. So well calculated is the aim and the leap that he only misses falling on the point by a somersault which appears to keep him suspended in the air, for a moment almost touching the point of the spear. Then there was the man who would hit a hair with the sling, so accurate was his aim. Also the acrobat who would outline his son with javelins as he stood stiffly against a board, without wounding him.

Damis and his companions were vastly taken with the skill of the acrobats, but Apollonius. who had a seat among the king's relatives at his own table, took little notice of these circus tricks. He asked the king how he had learnt the Greek language and philosophy, as he supposed there would not be any teachers in that part of the world.

The king smiled at the philosopher's pereistence in questioning all as to whether they were philosophers, just as his ancestors used to ask every arrival by sea if he were a pirate, so common was the practice of that great crime.

"I know with you Greeks the profession of philosophy is considered a kind of piracy," said the king. "I am informed that there is none like yourself, though there are many who, like common robbers put on the dress of a philosopher, and strut about in loose flowing garments which belong to other men. And as pirates, with the sword of justice hanging over them, give way to all manner of excess, so do these self-appointed philosophers indulge in wine and love, and dress in the most effeminate way. The cause is in the laws, which punish adulteration of the current coin with death, and suitably punish the crime of substituting a spurious child; but if the same man imposes on the world a false philosophy, or adulterates it, no law restrains him, and there is no magistrate appointed to take cognisance of it.

Evidently King Phraotes knew more about Greece and about Apollonius in Greece than might be expected of any ordinary man. His description of the candidature for the philosophical life in India is in vast contrast to the state of affairs he speaks of in Greece, yet he had, with a twinkle in his eye called himself a 'barbarian'. This is what he says:—

"With us there are but few who make philosophy their study; and they who do, are tried and examined in the following manner. A young man, when he has reached his eighteenth year (which, I suppose with you, is the age of puberty) must go beyond the river Hyphasis, and see those men to whom you are going. When he comes into their presence, he must make a public declaration of studying philosophy; and they have it in their power, if they think proper, to refuse admitting him to their society, if he does not come pure. What is meant by his coming pure is 'that there be no blemish on either his father's or mother's side, nor on that of any of his

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forefathers, even to the third generation ; that none of his ancestors be found to have been unjust, or incontinent, or usurers.' And when no stigma or mark of reproach is discovered, the youth's character is then examined into, and inquiry made whether he has a good memory ; whether his modesty is natural or assumed ; whether he is fond of wine and good living ; whether he is given to vain boasting, to idle merriment, to passion or evil speaking ; and lastly, whether he be obedient to his father, and mother, and teachers ; and above all, whether he makes a proper use of his beauty. What information concerns his parents and ancestors is collected from living testimony, and registered tablets, which are hung up for public inspection. Whenever an Indian dies, the magistrate appointed by the laws goes to the house of the deceased and writes down an account of his life and actions. If the magistrate so appointed is discovered to have acted with duplicity, or suffered himself to have been imposed on, he is punished and for ever after prohibited from holding any office, as one who has falsified the life of a man. Such information as relates to the candidates themselves individually is acquired by a minute investigation of their looks. We know that much of the human disposition is learnt from the eyes, and much from examining the eyebrows and cheeks ; all which things being well considered, wise men, and such as are deep read in nature, see the temper and disposition of men just as they see objects in a mirror. In this country philosophy is esteemed of such high price, and so honored by the Indians, that it is very necessary to have all examined who approach her. In what manner the teachers are to act, and the pupils be examined, I think has been now sufficiently detailed."

The story of Phraotes himself shows that he had been a pupil of the philosophers. His grandfather was a Raja of the same name, Phraotes. His father being left an orphan at an early age and not used to official life, the kingdom was governed according to law by two of his relatives as regents. They were so despotic that they were murdered by the chiefs of the country, who seized the kingdom. The young king was sent by his friends to the court of another Raja over the river Hyphasis, who had a large and rich kingdom. This Raja would have adopted the exiled king, but Phraotes's father declined the honor. He requested that he might be allowed to study philosophy with the wise men. When the friendly Raja heard this, he attended the wise men in person and highly recommended the fugitive, Phraotes's father, as a pupil. The physiognomic examination proving satisfactory, as they found something remarkable in his looks, he spent seven years with the sages. Then the Raja, his friend, fell sick and sent for him, making him joint heir of the kingdom with his son, besides promising him his daughter in marriage.

This arrangement was short-lived, for the new Raja loved to associate with flatterers, and was addicted to wine and other vanities. So, asking only the Raja's consent to his marriage with his sister, Phraotes's father left him in sole possession of the kingdom and dwelt in one of the seven villages left by the old Raja as a dowry for his daughter, near the dwelling of the sages. Of this marriage Phraotes was born, and his father taught him Greek. There was an object in this, since it was regarded as a useful accomplishment for a candidate for the life of philosophy. Phraotes was accepted by the sages as a pupil, a chela, at the early age of twelve years, being brought up by them as a son.

After seven years his parents died, and the sages, though he was only nineteen, sent him to his mother's seven villages to attend to his estate. But they had been taken by his uncle the reigning Raja, and Phraotes had to live as best he could with only four domestics, and a small pittance coming from his mother's freedmen.

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One day, while he was reading a Greek play—the *Heraclidae* of Euripides, concerning the restoration of the sons of Hercules to their country—a messenger came from his father's friends to say that if he passed the Hydraotes river without delay, there was hope he might regain the kingdom from the usurpers. Accepting the omen, Phraotes returned to his father's kingdom and found one of the usurpers dead, while the other was besieged in the palace, inactive and helpless. Though, as a pupil of the sages, Phraotes begged for the wretched man's life, he was unsuccessful in saving him.

Apollonius heartily congratulates Phraotes on the omen given by the gods, and later declares in a discussion that the use of wine is antagonistic to any true oracles or visions, for which reason one oracle well known in Greece would not give any information except to those who had abstained at least for the day.

Speaking of Alexander's invasion, Phraotes declared that he had not advanced against the mount of the sages, never having passed the Hyphasis. If he had it would have been useless, for ten thousand Achilleses and thirty thousand Ajaxes could not have helped him to master the place. The sages make no war, but if attacked, drive off the enemy with thunders and tempests, while they themselves remain under the protection of the gods, The Egyptian Hercules and Bacchus once attacked them but they remained absorbed in meditation until the actual advance on the hill was made, as though they ware unaware of the attack and danger. Then, in a moment fiery whirlwinds and thunders from above fell on the heads of the attacking army and they fled, Hercules even leaving his golden shield behind in the flight. This, on account of its design and its origin, the philosophers kept among their sacred treasures. The shield represented Hercules fixing the boundaries of the earth to Cadiz and forming two pillars of the corresponding mountains to shut out the ocean. These are the Apes' hill in Africa and Gibralter of today. The symbolism is obvious.

A curious case was to be tried before Phraotes, A man sold a field to another. The latter found in it a pot of gold. The first claimed the gold, as he had sold only the field. The second claimed that he had bought all that was in the field. The Raja would not descend to so cheap a solution as dividing the money, but decided to try the case. He asked what Apollonius would do.

"Without a doubt the man who bought the field, ought to have the gold," said Apollonius. "If the seller had deserved it of the gods, he would not have lost the field. If the buyer had not been a good man who deserved well of them they would not have given it to him. Examine their conduct and see if this is not correct

Next day the men came to plead, and it was found that the seller was neglectful of the sacrifices, while the buyer was devout and a worshiper of the gods. He went away satisfied that the gods had favoured him when the case was given in his favour. In this way Apollonius taught his principles.

King Phraotes declared that as Apollonius had arrived in the afternoon, that day did not count, and he was invited to stay until the completion of the third complete day. "If on any account a law should be dispensed with, it should be so in your case," said Phraotes when Apollonius expressed his delight. He insisted on supplying new camels in place of the worn-out Babylonian ones, sending the latter back to Babylon. He provided a guide and a letter of introduction to Iarchas, the eldest of the Sages, requesting him to receive Apollonius as a man not inferior to himself, treating his followers as philosophers and his disciples. In addition, he ordered them gold and precious stones and linen garments. Apollonius declined the gold because Bardanes in Babylon had secretly supplied the guide

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with sufficient, he accepted the linen and taking one stone in his hand, remarked "O rare stone, how fortunate have I been in finding you, not without the favour of the gods!"—seeing as I suppose some secret virtue in it—ingenuously adds the recorder Philostratus, as if he did not perceive that Apollonius was really referring to Phraotes himself in that symbolical way. A diamond was ever regarded by the Indian philosophers as the symbol of a true philosopher; some of their pupils have been noted for the 'art of making diamonds.' After all, is not the 'philosopher's stone' the human heart made perfect?

Damis and his companions declined the gold, but took plentifully of the precious stones that they might dedicate them to the gods on their return to Greece.

This is the letter of introduction to Iarchas given by Phraotes:

"King Phraotes to Irachas his master, and to the wise men with him, health.

"Apollonius, a man famed for wisdom thinks you have more knowledge than himself, and goes to be instructed in it. Send him away learned in all you know and beleive that nothing you teach him will be lost. His power of speaking is above that of mortals, and his memory good. Let him see the throne on which I sat, when your father Iarchas gave me my kingdom. Moreover his followers are deserving praise on account of their respect for the man. "Farewell and be happy!"

We have quoted in extenso, because the account throws side lights on ancient Indian life and etiquette.

UNSEEN CONVERTS.

Science is being utilized in America for a number of ends. Among them is converting people to Christianity or keeping them in the fold of Christ. The preacher can convey his message to a congregation of 100,000 people by using the radio. Here are some interesting facts repeated by Mr. Kenneth Lloyd Williams in an American Weekly.

"In the garret-room of a house in the underworld quarter of Los Angeles a man sat motionless before a small table. He was past middle age, and his face, seared by sin, was now strangely attentive. He was listening. The curious instruments on the table before him had snatched from the ether and made audible the voice of God's minister, 'Be ye reconciled to God.'

"The minutes 'sped past. As the silent man in that upper room heard the pleading voice, he pictured the great church from which this radio sermon came. It had been years since he had attended church, and the smile on his face was self-mocking. He wondered if the plea for reconciliation could include him. And then came the words, 'A broken and a contrite heart, O God, thou wilt not despise.' The decision was made, the sinner repented, and there was joy in the presence of the angels in heaven.

"Every Sunday, from the Bible Institute in Los Angeles, the services of the Church of the Open Door are broadcast by radio. As the four thousand members of the congregation assemble in the church auditorium and listen to the music of the great pipe organ, or the harmony of the choir, and hear the words of life that fall from the lips of God's servant, they know that a vast unseen audience shares with them the inspiration of that service.

"No one can ever know the fulness of the blessings that have come from these radio services. With an audience of over one hundred thousand, the word of Truth may well become a two-edged sword, striking here and there with its tremendous message.

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"Hundreds have written to the officials of the Bible Institute telling them how their messages have been used of God to save souls. From across the continent at Pemberton, New Jersey, comes the story of a local farmer, who chanced to hear a few words of Dr. Torrey's Scripture lesson: 'This is my beloved Son; hear ye him'. For but a moment the voice was heard. A chance adjustment of the receiving instrument had made it audible, and like the 'lost chord' it died away, but not until the soul of the listener had been profoundly stirred. All that night the farmer wrestled with his sin, and when the morning sunlight flooded his room it seemed as nothing in comparison with the great light of joy and understanding and peace which now shined in his soul."

"At first considerable ditficulty was experienced in having the speakers realize that a vast unseen audience was harkening to their words. Now the radio audience plays an important part in every service.

"There are four principal factors which have contributed to the success of the Bible Institute broadcasting programs.

"First, the speakers are firm believers in the Bible.

"Second, since the entire church service given in the auditorium is collected by means of Acousticon microphones, the speaker has the inspiration of a visible audience of four thousand people, instead of merely going into a studio and reading into a transmitter a prepared speech.

"Third, the musical programs are especially fine. It is hoped that very soon it will be possible to broadcast the music from the chimes on the roof of the Men's Hotel.

"Fourth, the operating department is highly efficient, and the station is known as one of the most progressive in the field of radio broadcasting. Beginning March 1922, KJS (the Bible Institute) using a ten-watt equipment, was heard in Hartford, Connecticut, East Springfield, Massachusetts, Henderson, Alabama, Portland, Oregon, and over twenty-one hundred miles at sea. This January a new set of over five-hundred-watts capacity was installed; with this equipment communication can be had with graduates of the Bible Institute who are engaged in Christian work in South and Central America, Mexico, Hawaii, Canada, and all parts of the United States.

"It was Lord Macaulay who said, 'The greatest inventions are those which abridge time and distance.' May we take this discovery of radio communication, which annihilates time and distance, and increasingly use it in the Master's work."

THE ARYA SAMAJ.

Mr. K. G. Sivaswamy B. A. pays the following magnificent tribute to the work and worth of the Arya Samaj :—

If Brahmoism tried to uplift the Indian Society by seceding from it, and building a new and independent life of its own, the Arya Samaj began the reform of the Hindu Society from within the fold. If was founded by Swami Dayananda Saraswati who deeply felt that Hinduism had deflected itself very much from its old moorings of the Vedic period. Belief in one God, and the infallibility of the Vedas are the main tenets of the Arya Samaj. The Samaj was founded in 1877 in Lahore and from that time it has gathered to its fold the educated Hindus of the Punjab. It appealed mainly to the latter class because it eschewed caste narrowness, championed the cause of the depressed classes and embarked on a campaign of social service. In a province where Hinduism cannot hope to live except by a militant aggressiveness on its part to resist the solid power of Islam, Arya Samajists naturally have adopted Western Missionary methods to organise and expand Hinduism.

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It is in standardising national ideals by a national system of education that the greatest contribution of Arya Samaj lies. In 1886 the Anglo-Vedic College was founded in Lahore and the Gurukul, at Hardwar. The former combines the modern education for secular life with moral and religious instruction, the latter insists on the ancient method of Hindu education, residential life with the Guru, training in self-control, and a knowledge of ancient sciences, combined with the modern ones. The education of the depressed classes as well as of women, the Samaj has been doing from its start. In the reclamation of criminal tribes and famine relief it has earned a name. Its great value is to be sought in rousing up the Indian consciousness to a sense of self-respect, and self-importance in the progress of humanity. Its insistence on the idea that everyone can rise to Godhood by his own powers has evolved a self-confidence and a new awakening in the Punjab which have steeled the hearts of many an Indian to fight against oppression and stand for truth. Its strength lies in unifying the Hindu Commuuity; its weakness, in its religious character in holding like other religions that the patent key to unlock the doors of heaven is in its hands alone.

REVOLT IN THE CHRISTIAN CHURCH.

The Presbyterian General Assembly of America has decided in favour of orthodoxy. This has led many eminent churchmen to raise the standard of revolt. The statement of Dr. Coffin is remarkable. We take it in full from the *Unity* :—

In the face of the action taken by a majority of the General Assembly, it is impossible for those of us who stand in the pulpits of the Presbyterian Church to remain silent, and I feel that I owe it to my own congregation and to the Presbytery to state plainly that if any action is taken which removes Dr. Fosdick from the pulpit of the First Church on account of his interpretation of the Christian Gospel, I cannot honestly be allowed to remain in the pulpit of the Madison Avenue Church, for I share fully his point of view.

The majority of the Assembly have affirmed a deliverance which sets forth five propositions as essential doctrines of the Word of God none of which is, in my judgment, an essential doctrine in the form in which it is stated, and none of which do I personally accept and teach in that form.

I do not believe that the Scriptures claim to be "without error." The Biblical writers used the science, the historical information and methods, the moral standards and religious concepts of their time to express their experience of God. I revere the Bible as containing the record of His progressive Self-revelation, culminating in Christ, and it is for me the Word of God in so far as it accords with the Word made flesh in Christ. But its science, history, ethics and theology are no more inerrant than those of other ancient documents.

I do not find that the Scriptures proclaim the virgin birth of Christ as an essential doctrine. He is for me God manifest in human life ; but the virgin birth is a first-century way of accounting for His uniqueness. From the point of view of our present historical knowledge it rests on very slight evidence. Christ is the revelation of the Father and the Savior of mankind, however. He entered the world, and to exalt one explanation of the incarnation, an explanation not made either by St. Paul or St. John, as an essential doctrine seems to me unscriptural.

Personally I do not know Our Lord born, and I certainly refuse to teach the virgin birth as an essential doctrine.

I do not find that the Scriptures teach the interpretation of Christ's

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death that he "satisfied the divine justice." I gratefully acknowledge that He died for our sins and that His Cross is the unveiling of the redeeming love of God, but no single interpretation adequately expresses its value, nor can be imposed upon the thought of the Church as the final explanation.

I do not find that the Scriptures teach that it was the same body in which Jesus suffered in which He rose from the dead and ascended. The narratives indicate striking differences in the character of His presence with His disciples subsequent to His death. I rejoice in the assurance that death did not conquer Him, and that he lives in power with God in the world today; but I cannot teach as essential a physical and materialistic interpretation of His resurrection.

I do not find that Jesus considered faith in His miracles essential; on the contrary, I find that He made light of such faith as compared with devotion to Himself and His cause. The accounts of his miracles must be judged in the light of the scientific ideas of His day and by the methods of our best historical investigation. Faith in them is certainly not an essential doctrine of the Word of God. Loyalty to Christ is the one essential, and more than that I cannot teach.

The issue has been joined between those who believe in Christianity as life with a living God which must be interpreted and reinterpreted by the advancing thought of man-kind, and those who believe that it has been finally formulated in the thought of a by-gone age. If this latter point of view becomes authoritative in the Presbyterian Church there will be no room in it for the thinking men and women of our day and of to-morrow.

Dearly as I love the church of my fathers, I love truth and human beings more. I cannot teach what the Assembly has set forth as essential. While I will not voluntarily withdraw from the Presbyterian ministry and leave the Church to those who appear to me to misconstrue its standards and repudiate its Protestant heritage, I wish to make my own position plain.

EDITORIAL REFLECTIONS.

REFLECTIONS OF PAST LIFE.

There are several authenticated cases of recollections of past life on record. The latest has been reported in the *Leader* of Allahabad by Rao Bahadur Shyam Sunder Lal C. I. E., We quote the Rao Bahadur in extenso :—

In connection with the enquiries which I have been for several years making in cases of reincarnation of persons who have brought back recollections of their past lives which have appeared in the press, I have recently come across a remarkable case of a male child in Bharatpur state, which was brought to my notice by his Highness the Maharaja of Bharatpur. The case has been investigated under his Highness's orders at my request and I enclose an account of it as received from his Highness's private secretary. The case is a remarkable one of its kind and I shall be obliged if you will give it in your paper in a suitable form.'

THE CHILD'S ACCOUNT.

Account of a boy named Prabhu, Brahman son of Khairti Brahman of Salempur (Bharatpur state), aged four years, who remembers his past life, whose case

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was brought to my notice by his Highness the Maharaja of Bharatpur in August 1922 on my visit to Bharatpur.

The boy was examined at his own house in March, 1923, by the naib tehsildar and made the following statements :—

1. In my past life I was Harbux Brahman of village Hatyori in Bharatpur.

2. I had two sons, Ghure and Sham Lal, and two daughters, Kokila and Bholi, who were married respectively to Ramhet of Kherli and Gokal of Navar. I had taken some money as consideration for the marriage of the former of the two girls but had given away in marriage the latter without any consideration.

3. I had a pukka dwelling house (Haveli) at Hatyori.

4. There was Swarupa Jat's house adjoining mine.

5. Swarupa Jat had a son and a daughter.

6. There was a raised pathway paved with stones.

7. There was a pukka tank and in it there stood a pukka house and over the tank there was a Chhatri (domed cenotaph).

8. There were two houses (in the tank) one on the top of the other.

9. In Hatyori there were drinking water wells as follows :—

(1) Panhariwala which had two Pipil trees.

(2) Kankarwala which had plum (ber) trees.

(3) Mooliawala which had mango trees.

10. I had a Gujar of village Bhore as my Yajman.

11. There is an inscription in a fortress in which there is a serpent.

12. In the famine year of Sambat 1934 I was in my village Hatyori and I had a pair of bullocks with which I used to cultivate my fields.

13. I died in my father's life-time in a bungalow outside my village.

14. After my death I lived in the spiritual (God's) world.

15. God had moustache and beard.

16. God told me to go to Salempur (my present place of birth).

17. My wife's name was Gunjo (which means bald headed).

18. My father's name was Munde.

19. My maternal uncle was in Bargawan.

20. My father-in-law was in Burhwari.

21. Moola Jat once fell into my well when I managed to save his life and brought him out alive.

Note—The tehsildar remarks that while being examined the boy at times smiled and indulged in childish talk.

Verification of Account.

On receiving the above statement from the private secretary to his Highness the Maharaja of Bharatpur, I asked him to kindly get the statements verified on the spot. The boy was at my suggestion taken over to village Hatyori by the naib-tehsildar of Weir on the 23rd April, 1923.

The naib tehsildar's report is as follows :—

Under instructions from the private secretary and Palace Member, I took the child (Prabhu) in the bullock carriage to Hatyori. I arrived there at sunset. I halted at a little distance from the village and asked the child where the Pukka tank was. He replied that the tank was just below the village but could not

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point out the exact position of it, nor did he offer to walk over to it. It was dark. We accordingly drove to the village and passed the night.

Next day early in the morning I collected the following leading inhabitants of the village :—

(1) Dharam Singh Faujdar, aged 60 years.

(2) Faujdar Azmat Singh, lambardar of the village, aged 50 years.

(3) Faujdar Ram Singh, aged 72 years.

(4) Harkanth Brahman, aged 40 years.

The child was then examined in the presence of the above mentioned elders of the village.

1. He said his name was Harbux and his father's name was Munde. This was verified.

2. Then he said he had three brothers :

(1) Gilla who was living when he (Harbux) died.

2. Chunni who predeceased him.

(3) Name not remembered.

On enquiry from the villagers it was, however, found that Har Bux had only one brother, Sheobux, but Chunni and Gilla were his first cousins (sons of his uncle Bhola) and of these, Chunni, had predeceased Harbux, as alleged.

3. He said he had two sons, Sham Lal (who predeceased him) and Ghure and two daughters Bholi and Kokila, which was found to be true. He repeated his previous statement about the marriages of these girls, and these statements were found to be true in every detail.

4. He said he had a Pucca house (Haveli) in Hatyori and Sarupa Jat who lived next to his house had a son and a daughter and that there was a raised pathway paved with stones.

Note.—All these details were verified and found to be correct. The Haveli is now in ruins and the pathway is a raised one coming down from the hill at whose foot the village is situated.

5. The Kankarwala well has been dry and in disuse for a long time. It was so even in Harbux's life time. It was found on enquiry that formerly there were plum trees on it but there are none now, there is now a pipal tree there,

On the Jhasroyawala well there is a mango and a pipal tree as alleged. On the Panhariwala well there are pipal trees There are no trees on the Khera Kuan well

All these details have been found to be quite correct.

6. Har Bux's statement that he died in his father's lifetime and in his thatched bungalow outside the village was found to be incorrect as the naib tahsildar's local enquiry showed that he (Harbux) had died at his house in the village and after his father's death.

7. The exact year of Harbux's previous birth could not be ascertained. It is said that he died 55 years old in Sambat 1962, which would point to his having been born in his previous life in Sambat 1907 or 1908.

8. His statement about his having a pair of bullocks and cultivating his fields in the famine year of Sambat 1934 has been found to be quite correct.

9. Har Bux stated that his maternal uncle belonged to village Bugaon in Tehsil Hindaun of Jaipur and this was verified by the villagers.

10. His statement about his maternal grand-father's residence and that about his father-in-law were also verified. He could not, however, remember the names of members of those families.

11. He said he had himself nicknamed his wife as Ganjo. It was found on enquiry that her real name was Gaura, but she was nicknamed Ganjo as she was slightly bald-headed.

12. His statement that Moola Jat fell into a well and was rescued by him could not be verified as nobody has any recollection of it.

13. His statement about a big tank and a building on it was verified. There

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is a big tank and there is a house of three storeys, two of which are under water. He was shown the tank and he recognised it as the one he had referred to.

14. His statement that he was a purohit of village Bhond-Gaun, was found to be correct. His son Ghure is even now a Pujari (priest) in the temple in that place.

15. In his examination about the fortress at Hatyori he added that there was an inscription and a serpent in it. This was found to be a general belief in the village and Harbux seems to have relied on what he had heard in his lifetime.

16. Regarding his post mortem existence, in his examination, he said that he was not aware of it nor did he repeat his statement that God had a beard and moustache. He said that he himself had a long beard which has been found to be true.

17. In connection with the story of the serpent, he added that he once came across the serpent in the jungle when he hypnotised it and then struck it dead against the trunk of a Gular tree. There is, however, no corroboration of the story.

18. He was then asked to himself find out his way to his old house. He accordingly advanced four or five paces but then halted and hesitated. I then took him by his hand and we proceeded. He then turned to another street and, after a little hesitation, from that point himself took the right way to his house and held his son Ghure by his finger. The way was a long and circuitous one but the child managed to reach his house. There were houses in ruins. On reaching the site of the porch of his house he was in great suspense and could not exactly recognise his house from amongst the ruins of blocks of houses.

The tehsildar remarks that the child would not have been able to trace his house if he were all alone and that he has only a dim recollection of his house.

18. The child did not recognise any of the persons from amongst the Hatyori people whom he had seen in his past life nor could he remember the names of others, excepting those which he had already given.

In conclusion, the naib tehsildar remarks that in his opinion the child has not been tutored by anybody and that his is a genuine case of remembrance of past life.

Comments upon this are superfluous. Such instances are to be met with not only in India, but also in the West. We would refer the reader for further particulars on this point to Walker's "Re-incarnation."

THE PROBLEM OF RE-INCARNATION.

Flamarion, the great scientist and astronomer of France, is the last European thinker to be attracted by ancient Indian Philosophy. Following in the footsteps of Shelly, Hume, Geothe, Tennyson, Huxley and McTaggart, Flamarion has also come to think that perhaps the Hypothesis of Reincarnation affords the best solution of most difficulties. In a striking address written by him for the Psychic Research Society he made the following observations :—

What became of the soul after its life on earth ? Had it an intrinsic existence ? The limitless immensity of the infinite heavens over-whelmed them by its splendour, but the idea of eternity was mingled with that of infinity, and there lay the greatest and most weighty of all problems arising out of an association of psychology and astronomy. What became of our souls ? How did they live ? Where were they ? *Was a plurality of existences the corollary of a plurality of worlds. Re-incarnation upon the earth and in the other worlds was probable, but not yet demonstrated, and the same was the case as regards pre-existence.*

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They might have existed before they were born here just as they would exist afterwards.

There were certain indications which lead them to admit the idea that a fluidic ethereal body might detach itself from the material body and remain in existence for a certain time, an invisible body which became perceptible under certain conditions. After, all, what was life? What was death?

The Italics are ours.

THE UNITED PROVINCES CENSUS & THE ARYA SAMAJ,

The United Provinces Census Report recently published reveals some interesting facts. The Report states that the Hindus have decreased during the decade 347 per 10,000 or just under 3.5 per cent., as compared to a decrease of only 1.3 per cent., in the previous decade. Their numbers are now only three quarters of a million greater than they were in 1881. The Mohamadens have decreased by 261 per 10,000 or 2·6 per cent. There has, thus, been a greater decrease among the Hindus than among the Muslims.

Mr. Edye, the bureaucratic writer of the report thinks, however, that the decrease of the Hindu population is not due to physical or economic causes but to losses by conversion to Christianity or being classed as Aryas. The Aryas have increased from 131,638 to 2,05,570 or 56 per cent., while the Christians have increased from 179,694 to 203,179 or by 13 per cent., only. This fact has disturbed the mental equipoise of the Census Officer who as such is expected to maintain an attitude of religious neutrality. He falls foul of the Arya Samaj and calls it the open enemy of Christianity. If the Arya Samaj can be justly characterised as the enemy of Christianity merely because it tries to spread its propaganda among Hindu perverts to Christianity, how much more rightly can the Christian Church be called the enemy of both Islam and Hinduism because it draws its converts from both the Hindus and the Muslims. But can any sane man not blinded by theological bias, cite open and honest propaganda prompted by sincere religious zeal as evidence of enmity towards those among whom the mission is spread. Desire for propaganda is evidence of burning love, for the propagandist has to undergo physical and mental suffering and his work involves self-sacrifice and self-denial of a very high order. It is disgraceful that a responsible Government Official should be so narrow-minded and so much under the influence of fanatical evangelising zeal as to indulge in such foolish remarks. Mr. Edye would not openly admit that Christian Missionaries have been beaten in the open field by Aryan Updeshaks and, therefore, indulges in a little bit of special pleading and has the hardihood and effrontery of charging the Aryas with having made endeavours to falsify the returns of Indian Christians. This is a most mischievous insinuation and we challenge the baffled and checkmated Christian zealot to prove it. The fact is otherwise. It is the Census returns of Aryas that are not reliable because Hindu enumerators have at many places refused to class the Aryas as a community separate from the Hindus for fear lest the total figures should show an abnormal decrease of the Hindus. It is further true that actuated by the same motive of pseudo-communal love thousands of Aryas have got themselves classed as Hindus. The Census Officer takes no note of these facts

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known to the public at large. What a pity that even important state documents are not free from communal bias in this country of special privileges and separate comunal immunities and electorates. It is satisfactory to note that conversions to Islam have been "negligible" in the United Provinces.

INDEBTEDNESS OF CHRISTIANITY TO BUDDHISM.

The following from an article on the above subject by Professor Dhirendra Nath Chowdhury; M. A., printed in the current number of the "Modern Review" will, doubtless, interest students of comparative religion.

The New Testament was constructed on the dramatisation of what are generally known as the Old Testament prophecies. So that the good old Father Origen, when controverting the anti-Christian Jew Celsus gave it out in so many words that he was more concerned with the Scriptures than with history. And the Hebrew scriptures alone do not suffice. Not only *ideas* but the very *texts* of Buddhist scriptures have been incorporated in the Gospels and the Evengelist did not make a secret of it. Two such passages, the credit of the discovery of which is due to Mr. Edmunds are here discussed. The following is found in John VII 38. "He that b lieveth on me, *as the Scripture hath said*, out of his belly shall flow the rivers of loving water. And about Tathagata we read. "From his lower body proceeds a torrent of water."

The scholars have been struck by the similarity. For us the force has been lost in translation. But the almost verbal agreement has left a message of its own. We find in the gospel, "*as the Scripture hath said.*" What Scripture? Such a scholar as Dean Alford in utter despair remarks: We look in vain for such a text in the Old Testament." (*The Open Court* 1911). The Buddhist Scripture must have been well known at the time. The striking resemblance indicates that much.

The other verse also is equally telling. "The multitude therefore answered him. *We have heard out of the law* (Scripture) that the Christ abideth for ever" [for the æcn-*kalpa*]. John XII 34. The Buddhist text is: "If he so should wish, *the Tathagata could remain* [on earth] *for the aeon* or rest of the æon." The only comment to be made is that Old Testament here also does not help us out of "the law." The plea of the community of oriental ideas does not mend matters, as both the passages have got a secret meaning. From the reference to Law and Scripture the inference is irresistible that the passages existed at that age available to the evangelists in some sacred literature. Even the multitude were familiar with one of them. What literature? that is the question. "The only known source of the two quoted texts," concludes Mr. Edmunds, "is the Buddhist Canon, which in the first Christian century was the most widespread of all Sacred Codes."

The gospels taught that man was defiled not by what he ate but what came out of his heart, and the things that defile are "thoughts, murders, adulteries, fornications, thefts, false witness, rallings." Math XV 19. In the Sutta-Nipata six verses describe how a bad mind and wicked deeds defile a man exactly in the same way, of which the first verse (S. N. 241 V. Fausboll's translation) is: 'Destroying living beings, killing, cutting, binding, stealing, speaking falsehood, fraud and deception, worthless reading, intercourse with another's wife, these defile and not the eating of flesh. I do not know whether this can be set down as mere coincidence.

One text more and I have done. The parable of the laid up treasure dealt with in Matt VI, 1920, corresponds to the stored portion (*nidhi*) in the Khuddaka Patha, VIII. But the "treasures in heaven" of the Bible easily lends itself to an other-worldly interpretation in

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consonance with ever recurrent biblical passages. The Buddha is clear in demarcating between the temporal and spiritual treasures—the one kind is easily destroyed but the other acquired by disciplining the character stands a man in good stead for ever. The whole thing has been described in sixteen beautiful verses, one or two *padas* of which I cannot resist the temptation to quote in original Pali. About the earthly treasures the Buddha says" 'Naga va apanamenti' or 'Yakkha va pi haranti nam', their very nature is "Sabbam etam vinassati' The other treasure is to be acquired both by men and women :—

'Yassa danena silena Samyamena danena cha. Quite opposite is its nature. Its characteristic is 'achoraharano nidhi' (thieves can not steal) or "or eso nidhi sunihito ajayyo' (cannot be snatched away,) "aungamiko' (follows the possessor wherever he goes). And 'esa devamanussanam Sabbakamodado' or 'Sabbam eteno labbhat.'

MAHATMA GANDHI AND WORLD-EVENTS.

Says *The Unity* of America :—

Interesting testimony comes to us of the influence of Gandhi and his Non-Co-operation movement upon the Present German situation. Thus the *Frankfurter-Zeitung*, in a recent issue, exhorting the Germans to sustain the Berlin policy of passive resistance, calls attention to events in India, styles Gandhi "a second Christ," and states that the great success achieved by the Indians under the Mahatma's leadership, can be duplicated by the German people in their struggle against France. Here is a real connection between two movements of "non-violent coercion," as we are learning these days to call non-resistance, which is of the greatest significance and importance. The spirit of the imprisoned Gandhi is not merely walking abroad in his own country, stirring the people to revolt and organizing them to patience and courage in their long-sustained campaign for liberty, but it moves abroad, o'er seas and continents and does its work on a distant soil and among an alien people. It is a marvellous exhibition of the essential omnipotence of the spirit, and of the corresponding futility of swords and chains and prison-cells. Furthermore, in the light of this occurrence, it becomes manifest that what Gandhi may or may not accomplish in his country during the period of his own life-time, is of small consequence as compared with other and deeper things. What Gandhi is doing is teaching the world a method, adapted on a vast scale to the exigencies of modern society, for securing the liberation of peoples from political and military oppression. If men will but heed it, as they seem to be doing in Germany, Gandhi will be remembered as the greatest liberator of all time.

And yet there are "leaders" in India who ridicule the Mahatma's methods.

RELIGION AND SCIENCE.

Some half-educated pseudo-intellectuals have always proclaimed from the house-tops that Religion and Science are mutually opposed. Most of the leading scientists of the world, however, are and have been devout theists. Those who confound Christianity with religion and this or that theory of scientist-philosophers with science are apt to fall into this error and to echo this cry.

Dr. Robert Millikin, a noted American scientist, who was professor of Physics at the university of Chicago and who bears the distinction of being the first to succeed in isolating an electron, writing on the subject in *The Christian Century* rightly says that "Science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations and of imperfect comprehen-

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sion of the real role which it plays in human life—by men who love sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral.

He quotes the views of some eminent scientists on religion. He quotes Lord Kelvin as saying :—

"If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic, but helpful, to religion."

The great French scientist Pasteur was, according to his biographer, "a deeply religious man." Of course no scientist can remain wedded to churchianity. Says Dr. Millikan :—

"Once get this point of view and you will never think of asking whether Genesis is to be taken as a modern text-book of science."

To Dr. Millikan it seems

"as obvious as breathing that every man who is sufficiently in his senses to recognise his own inability to comprehend the problem of existence, to understand whence he himself came and whither he is going, must in the very admission of that ignorance and finiteness recognise the existence of a Something, a Power, a Being in whom and because of whom he himself "lives and moves and has his being."

BAKRID AND COW KILLING.

Not many years ago, Delhi was the scene of enthusiastic demonstrations and public promises on the part of the Muhammadan community in behalf of cow protection. But the event has given the lie to all pious wishes and intentions. The number of cows killed on the Bakrid day this year in Delhi, for instance, is reported to be 148 as against 110 last year. And there is no reason to suppose that Delhi is an exception to the rule. The fact is lamentable in as much as it is an indication of increasing tension between Hindus and Muhammadans at a juncture when union and mutual good will is most in request. What is the explanation of this untoward phenomenon ? In all probability, the Shudhi movement is responsible for it. Unable to stem the tide of conversion some of the Muhammadans have perhaps thought of wreaking their vengeance upon the Hindus by killing the innocent animals held in reverence by the latter. But can it, with propriety, be called a retaliatory measure ? Is it the Hindus alone that would suffer by the diminution in the number of cows in the country ? The staple food of the country is not meat. Millions of the inhabitants totally abstain from meat. The rest including an overwhelming majority of Muhammadans take meat as an occasional delicacy, a luxury meant for festival days. Milk, cereals and vegetables constitute the mainstay of the people. And the supply of all these goods is intimately bound up with the number of cows in the country. Economically, India is not very well off at present. Poverty is undermining the virility and vigour of the people. Milk and its derivative products which used to be the most nutritive part of diet, are becoming more and more scarce. For the first time in the history of India, we observe the phenomenon of the wheat supply of the country sometimes falling short of the needs of the people. Cow-killing under circumstances like these is a suicidal act, and if resorted to by way of protest

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against the Shudhi movement, is like falling into fire to avoid the frying pan. Cow protection is among the most vital economic problems of the country at present. And paradoxical though it may sound, the Shudhi movement seems to be an effectual solution of the problem. Although its immediate effect may be unfavourable, yet it ultimately can not fail to bring about an abatement of the evil of cow-killing. Appeals and negotiations were tried in the past but produced no permanent results. But a change of opinion through Shudhi will probably accomplish what entreaties could not. The promoters of the cause of Shudhi should not, therefore, be daunted by te nporary manifestations and should continue their work with unabated vigour. For by so doing they would be rendering a valuable service to the country and to those Muhammadans who are for killing cows although their Scriptures do not at least absolutely enjoin the practice.

HINDU-MUSLIM QUARRELS.

Hindu Muslim dissensions are among the most lamentable features of the times. The recent Meerut and Ajmere disturbances are fresh incidents in the dark chapter of events. Mutual dissensions, animosities and discords of the kind are fatal to national solidarity. And solidarity and unity is what India wants most to day. Union is strength, says the old proverb. United we stand, divided we fall. Unless there is genuine sympathy and enduring friendship between Hindus and Muhammadans India can not take her deserved place among the nations of the world. But there can be no lasting friendship between parties of unequal strength. Friendship to be stable must be based upon the self-interest of the parties, upon mutual fear as well as upon mutual regard. The deplorable chapter of incidents beginning with the Moplah tragedy has made it painfully evident that the Hindu community lacks strength and cohesion. If the Hindus do not want to tread the road to extinction, if they would avoid rushing headlong to perdition, if they are to live and thrive, they must give up the ways that have for centuries been sapping their strength and vitality. They should give up idolatory. They should totally supress the pernicious custom of early marriage. They should revive the ancient institution of Brahmacharya. They should discountenance indiscriminate procreation. They should frown sternly upon the practice of selling brides and bridegrooms. They should improve their diet at the cost of ornaments and rich dress. They should be able to assimilate Non-Hindus through conversion. Swami Dayanand the greatest reformer of the 19th Century inculcated all this and a great deal besides. He held up before the people the ideal of genuine ancient Hinduism. And it is a happy augury for the times that the Hindus are gradually veering round to the teachings of the great reformer. The contempt for the so called untouchables is disappearing. Women are being educated. The orthodox Hindus are whole-heartedly supporting a campaign for the conversion of Non-Hindus. It is probable that the other teachings also of the Swami will in future be more and more universally recognized and accepted. And in that case the new ideals will supply common enthusiasm and bonds of union. The Hindu community will

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come to possess as much life, cohesion and organisation as the Arya Samaj does at present. Then and then alone will the problem of Hindu Muslim-Unity be effectually solved.

THE KENYA QUESTION.

Imperialism has been the goal of the efforts of British Statesmen for more than half a century. If the dream is ever realized and the several territories under British rule welded into a self-sufficient and invulnerable empire, India would necessarily form an important part of the gigantic whole. It is really prejudicial to the happy consummation that a man of moderate views like Mr. Sastri is returning with the impression that Indians have not received a treatment of equality with other subjects of His Majesty. The undesirable treatment of Indians outside India is notorious. And invidious distinctions on the basis of colour even in places under British protection or influence are little calculated to reconcile Indians to a partnership in the Empire. This is not the first incident of its kind. Indians have had analogous experiences in South Africa and Fiji Islands. It may perhaps be said on the ground of experience that persistent struggle over the question may win some concessions in this case also as it did in the previous cases. But the real cure of these anomalies lies in the direction of India becoming an active partner in the Empire. Perhaps there is some truth in the statement that India is desiring before she fully deserves. Let India positively vindicate and obtain an unequivocal recognition of her claim to complete Self-Government within the empire, and let her raise herself to a position entitling her partnership in the empire to be called voluntary and deliberate like that of Canada or Australia, and these anomalies will disappear, and India like Canada, Australia and other active partners in the empire will be relieved of the painful necessity of struggling for equality of privileges with other subjects of His Majesty.

THE BIBLE AND DRINK.

The following is an extract from a letter addressed to the editor of *The Indian Social Reformer*, appearing in a recent issue of that journal :—

Different words have been employed to represent different kinds of wine in the Hebrew Scriptures. The Greek language makes little or no attempt to indicate quality or varieties of wine but passes every kind under one name. Thus, like the English language it obliterates distinctions which the Hebrew protects. So the Hebrew Bible must always remain our final standard of appeal upon the Bible wine question.

The Hebrew is a small language but wonderfully rich in synonyms. It has eleven different words which we translate as wine. Such a language must delight in fine distinctions whereas a language which gives only one word for a dozen different words necessarily obliterates many important shades of meaning. The eleven words which we render "wine" cannot all mean wine, much less intoxicating wine' but stand probably for other products of the vine. The testimony of the Hebrew Bible mainly turns upon three of the words and their meaning.

The first of these words is "yayin" It is fouud 140 times in the Hebrew Scriptures. It is a generic word and stands for wine in general without any

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reference to their quality, whether intoxicating or unintoxicating. Exactly this is the chief source of all the confusion upon the Bible wine question. It stands for everything that is obtained from the vine as a beverage. Following are a few of the ref rences where this word occurs—Gen. 9 : 21, I Sam. 1 : 14, Isa. 5 : 11, I Sam. 1 : 24, Neh. 5 : 15, Isa. 55 : 1 , Esth. 1 : 7, Zeph. 1 : 13, 11 Sam. 16 : 2. These texts will show that the word "yayin" is used in the Scripture both with divine favour and with divi e disfavour, and that is precisely the source of nearly all the confusion upon the wine question as it appears in the sacred records. Whenever the sacred writers seek to make a distinction and specify "yayin" that is intoxicating and "yayin" that is unintoxicating they are obliged to resort to other and specific terms. A thorough examination of the two specific terms thus used is therefore necessary.

"Tirosh" is the term always employed for unfermented, unintoxicating wine. It is always found in good company, and for ever enjoys the divine commendation. It occurs 38 times in the Hebrew Bible and is frequently associated with wheat and corn and oil, and keeps its place among the special blessings of God. The following are some of the references where this word occurs:—Gen. 27 : 28, Num. 18 : 12, Deut. 12 : 17, Judg. 9 : 12, II Kings 18 : 32, II Chro. 31 : 5, Neh. 5 : 11, Psa. 4 ; 7, Prov. 3 : 10, Isa. 24 : 7 Jer. 31 : 12, Hos. 2 : 8, Joel 1 : 10, Mic. 6: 15, Hag. 1: 11 Zech. 9: 17. Any fair-minded person after an examination of these references can be satisfied that "tirosh" is as harmless as corn and wheat and oil. "Tirosh" does not mean intoxicating wine. On the other hand, there is another specific Hebrew word which never means anything but fermented wine and that word is "shekar." This word has invariably been used for wine that is always condemned and prohibited. This word is found 42 times in the Hebrew Bible, nineteen times in the verb form, and twenty-three times as a noun. The English version has generally translated it as "strong drink." It is best to examine this word where it has been used as a noun. The following are some of the references where this word has been used:—Lev. 10 : 9, Num. 28 : 7, Deut. 29 : 6, Judg. 13 : 4, I sam. 1: 15, Prov. 20 : 1, Isa. 5 : 11, Mic. 2 : 11, Isa. 28 : 7. This examination of the three words will convince any one that the Bible does not give the slightest sanction for the use of liquor, but on the other hand condemns its use. This evidence is corroborated by the Septuagint (Greek) version of the Old Testament. This translation was made by Greek-Hebrew scholars more than two hundred years before Christ.

The word "yayin" has been uniformly rendered by them as "oinos." Just as "yayin" is a generic term for all kinds of wine in Hebrew, similarly "oinos" is a generic term for all kinds of wine in Greek. It is the exact equivalent of the Hebrew "yayin."

The Hebrew "tirosh", unfermented wine, has also been rendered as "oinos". This is somewhat misleading. Perhaps the Greek language is not so rich in synonyms as the Hebrew is. It has no specific word for unfermented wine and perhaps this was the best word that could be used, because everything in the nature of a beverage from the vine was called "oinos".

But the word "shekar", fermented and intoxicating wine, has never been rendered as "oinos" in the Septuagint, which is very significant. It proves conclusively that "tirosh" and "shekar" do not stand for the same kinds of wine. Seven times "shekar" is translated with a Greek word coined from the word "methue" wich means "I am drunk". Twelve times the word "shekar" has been Hellenised and transliterated as "sikera". In this form it also appears once in the Greek New Testament (Luke 1 : 15) When it is considered that the translators were compelled to resort to these methods in rendering the word "shekar"

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its debauched and degraded chrracter is sufficiently evidenced. This is conclusive and overwhelming testimony that the Bible stands for temperance and is opposed to the liquor traffic

Whatever the original teaching of the Bible on the very important question of drink may have been, the Christian divines are realising the supreme importance of reverting to the original Hebrew edition of the Bible. If what the writer of this letter asserts is true how much mischief translations of the Bible into the so-called living languages have done is incalculable. People have been practising one of the most heinous vices under the sanction of what they regard is a revelation from heaven. The wisdom of the Arya Rishis who have never allowed translations or commentaries to take the place of the original text of the Vedas is apparent. To that section of the Arya Samajists who in their zeal to facilitate the understanding of the Veda by the masses sometimes propose translations to be published and distributed broadcast without the original *mantras* appearing with them the experience of the Christian divines may serve as an eye-opener.

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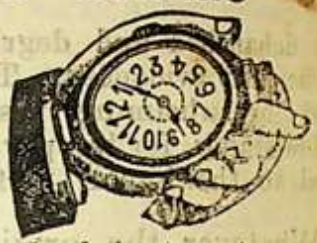

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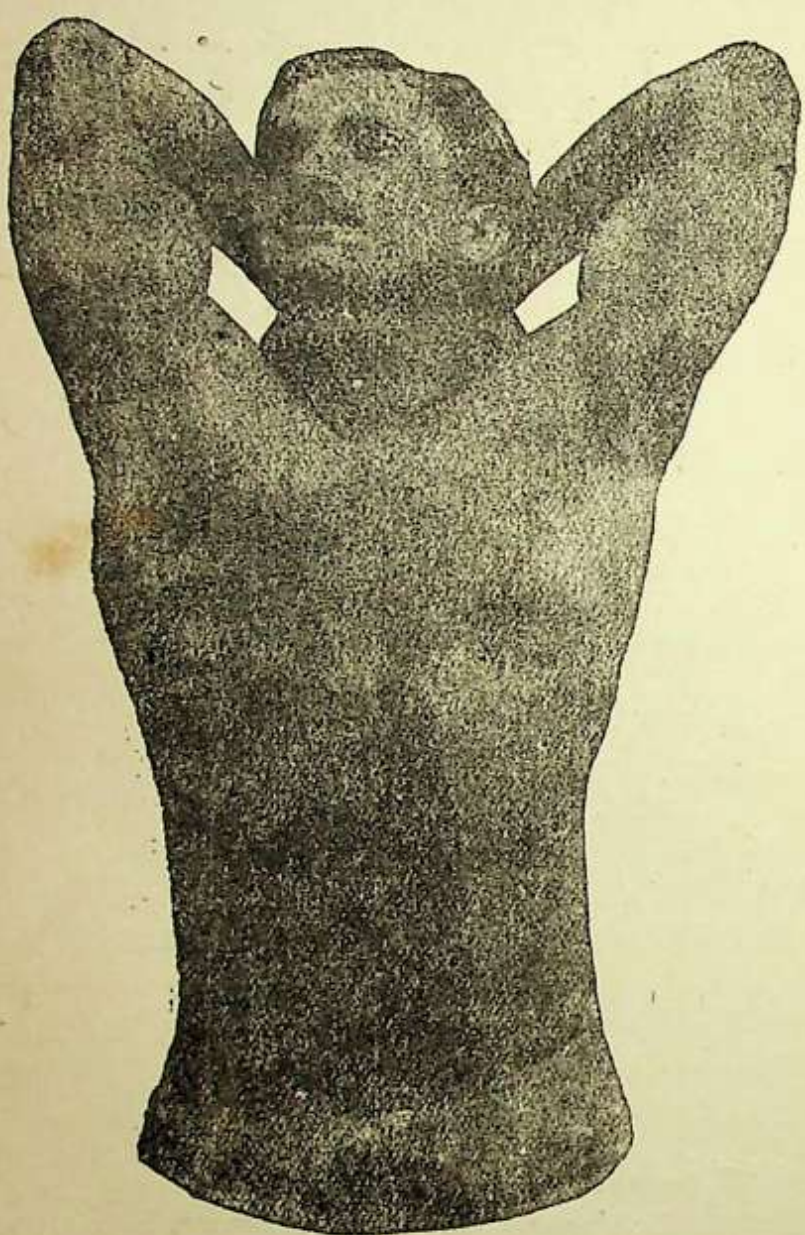

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